See for 100 annivisa of La Mietodi

3874

LOUISIANA ANNUAL CONFERENCE.

MINUTES.

THE Thirty-ninth Session of the Louisiana Annual Conference of the Methodist Episcopal Church, South, was held in their church in Minden, La., beginning on Thursday, January 8, 1885, and adjourned with the night session on Monday, January 12, 1885; Rev. Bishop R. K. Hargrove, D.D., in the chair.

The daily sessions were held from 9 A.M. to 1 P.M., and were opened with devotional exercises conducted by Bishop Hargrove and various members of the Conference.

Charles F. Evans was elected Secretary, and S. B. McCutchen and A. C. Coney were elected assistants.

The following members answered to roll-call during the session, viz.:

Clerical—John Pipes, James L. Wright, B. F. Alexander, John A. Miller, B. F. White, James E. Bradley, T. H. McClendon, T. J. Upton, R. T. Parish, J. H. Stone, John F. Wynn, H. O. White, Charles W. Carter, Edwin W. Yancey, Marcus C. Manley, Robert Parvin, James M. McKee, Robert Randle, J. W. Medlock, C. R. Godfrey, R. S. Trippett, J. M. Brown, C. Keener, E. B. Foust, T. S Randle, J. F. Scurlock, William Hart, J. D. Harper, Robert S. Isbell, James J. Billingsley, F. G. Hocutt, J. T. Sawyer, Joseph B. Walker, R. M. Crowson, J. M. Johnston, C. W. Hodge, N. S. Cornell, Lewis A. Reed, James A. Parker, A. A. Cornett, J. F. Patterson, T. K. Faunt Le Roy, J. B. Cassity, S. S. Keener, J. L. P. Sheppard, J. M. Beard, R. M. Blocker, Charles T. Munholland, R. S. Collier, Charles F. Evans, B. Carradine, R. J. Harp, Francis M. Grace, S. H. Werlein.

Lay—B. O. L. Rayne, A. C. Mitchell, S. B. McCutchen, A. T. Nelson, J. W. Dawson, W. W. Guthrie, Dr. A. S. Helmick, W. P. Theus.

QUESTION 1. Who are admitted on trial? Horace D. Kimball, Asbury S. Nelson, Wilson Moore, Robert Harry, and Jefferson Davis Jackson.

Ques. 2. Who remain on trial? James P. Porter, S. J. Davis, Jephthah Landrum, H. J. Boltz.

Ques. 3. Who are discontinued? George F. Hill, Julius W. Bleker.

Ques. 4. Who are admitted into full connection? John M. Davies, William Wimberly, E. B. Galloway, A. C. Coney.

Ques. 5. Who are readmitted? None.

Ques. 6. Who are received by transfer from other Conferences? F. D. Van Valkenburg, from the Little Rock Conference; Thomas B. White, from the Columbia Conference.

Ques. 7. Who are the deacons of one year? Hickson Capers, J. White Davies.

Ques. 8. What traveling preachers are elected deacons? William Wimberly.

Ques. 9. What traveling preachers are ordained deacons? William Wimberly.

Ques. 10. What local preachers are elected deacons? Jefferson Davis Jackson, James Ivy Hoffpanir, John Chapel Davis, Horace D. Kimball, Edward Hartwell Prothro.

Ques. 11. What local preachers are ordained deacons? Jeff. D. Jackson, John C. Davis, H. D. Kimball, Edward H. Prothro.

Ques. 12. What traveling preachers are elected elders? None.

Ques. 13. What traveling preachers are ordained elders? None.

Ques. 14. What local preachers are elected elders? None.

Ques. 15. What local preachers are ordained elders? None.

Ques. 16. Who are located this year? T. J. Hough, James A. Ivy, and Hickson Capers—at their own request.

Ques. 17. Who are supernumerary? W. R. Whatley, A. M. Wailes, A. G. Miller, Frederick White, George Jackson.

Ques. 18. Who are superannuated? John S. Davis, P. H. Dieffenwierth, R. M. Crowson, George M. Liverman, John Pipes, Jesse Fulton.

Ques. 19. What preachers have died during the past year? William E. Doty, Baxter Clegg.

Ques. 20. Are all the preachers blameless in their life and official administration? Their names were called over, one by one, and their characters examined and passed.

Ques. 21. What is the number of local preachers and members in the several circuit, stations, and missions of the Conference? Local preachers, 79; white members, 14,693; colored members, 17. For details see statistical table.

Ques. 22. How many infants have been baptized during the year? 733. For details see statistical table.

Ques. 23. How many adults have been baptized during the year? 474. For details see statistical table.

Ques. 24. What is the number of Sunday-schools? 144. For details see statistical table.

Ques. 25. What is the number of Sunday-school teachers? 939. For details see statistical table.

Ques. 26. What is the number of Sunday-school scholars? 6,759. For details see statistical table.

Ques. 27. What amount is necessary for the superannuated preachers, and the widows and orphans of preachers? $3,800.

Ques. 28. What has been collected on the foregoing account, and how has it been applied? Rev. Dr. C. W. Carter, chairman of the Joint Board of Finance, presented their report, as follows:

Collected from the works, $1,884.65; Colvin bequest, $6.60; New Orleans Depository, $800; total, $2,691.25. Applied as follows:

Claimants.	Amount.	Paid to
A. M. Wailes	$200 00	R. S. Collier.
R. M. Crowson	175 00	Himself.
E. W. Yancey	175 00	Himself.
P. H. Dieffenweirth	225 00	C. W. Carter.
John S. Davis	225 00	T. B. White.
George M. Liverman	285 65	B. F. Alexander.
Widow and orphans of J. L. Borden	305 00	J. H. Stone.
Widow and orphans of P. M. Goodwyn	230 00	C. W. Carter.
Widow of J. C. Reed	170 00	J. H. Stone.
Widow of P. H. Moss	150 00	J. M. McKee.
Widow of W. D. Stayton	130 00	A. C. Coney.
Widow of J. D. Adams	110 00	T. J. Upton.
Widow of R. R. R. Alexander	110 00	B. F. Alexander.
Widow of John Wilkinson	200 00	C. Keener.
Total	$2,690 65	

APPORTIONMENT FOR 1885.

New Orleans District	$1,050	Opelousas District	$550
Shreveport District	550	Alexandria District	250
Delhi District	550		
Homer District	550	Total	$3,500

BISHOPS' FUND.

Amount of their claim	$800 00
Amount collected from the works	606 55
Deficit	$193 45

APPORTIONMENT OF THE BISHOPS' FUND FOR 1885.

New Orleans District	$300	Delhi District	$100
Homer District	120	Alexandria District	60
Opelousas District	100		
Shreveport District	120	Total	$800

EDUCATION.

Collected from the works, and handed to the Rev. C. Keener..... $233 25

APPORTIONMENT FOR 1885.

The amount assessed is same as Bishops' claim ($800), and is apportioned in same ratio among the districts.

A collection for relief of the widow and orphans of Rev. J. D. Adams, supplemental to the appropriation, was, on motion of Dr. J. B. Walker, taken up on Conference-floor, and resulted in raising $57.85, which amount was handed to Rev. T. J. Upton for them.

Question 29. What has been contributed for missions? Rev. C. Keener, Treasurer of the Conference Board, read the following report:

REPORT OF TREASURER OF BOARD OF MISSIONS.

C. KEENER, Treasurer, in account with the Louisiana Conference:

Dr.

Collected for Foreign Missions by churches	$2,500 15	
Collected for Foreign Missions by Sunday-schools	403 60	
Collected for Foreign Missions by Ladies Missionary Society	113 65	
Collected for Foreign Missions, half Anniversary	100 00	$3,117 40

Cr.

Paid to D. C. Kelley, Treasurer, per vouchers	$ 813 95	
Invested in exchange, favor D. C. Kelley, Treasurer	260 25	
Invested in exchange, favor D. C. Kelley, Treasurer	1,429 00	
Invested in exchange, favor D. C. Kelley, Treasurer	614 20	$3,117 40

Dr.

Collected for Domestic Missions by churches	$743 55	
Collected at Anniversary, half collection	100 00	
Collected by Centenary collections	256 85	
Collected from New Orleans Depository	600 00	$1,700 40

Total collected for Missions this year	$4,817 80
Total collected for Missions last year	4,978 55
Decrease	$160 75
Appropriations for 1885	$1,700 40

APPORTIONMENT FOR 1885.

	Foreign Missions.	Domestic Missions.
New Orleans District	$2,275	$400
Shreveport District	1,175	275
Delhi District	1,050	175
Homer District	1,175	275
Opelousas District	825	200
Alexandria District	500	125
Total	$7,000	$1,450

Woman's Missionary Society.

Annual report of Mrs. S. B. McCutchen, Treasurer:

Dr.

New Orleans District:		
Felicity Street Auxiliary	$158 55	
Baton Rouge Auxiliary	11 50	$170 05
Shreveport District:		
Shreveport Auxiliary	95 90	
Friendship Auxiliary	56 85	
Pleasant Hill Auxiliary	51 10	
Mansfield Auxiliary	61 20	
Mansfield Juvenile Auxiliary	8 15	
Keatchie Auxiliary	25 35	
Grand Cane Auxiliary	15 15	$313 70
Homer District:		
Tulip Auxiliary		$15 00
Alexandria District:		
Alexandria and Pineville Auxiliary	$ 8 00	
Atlanta Auxiliary	17 50	$25 50
Delhi District:		
Trenton Auxiliary	$44 95	
Faulk's Chapel Auxiliary	5 00	
Bastrop Auxiliary	59 55	
Waterproof Auxiliary	24 05	
De Siard Island Auxiliary	7 00	
Colony Auxiliary	2 50	$143 05
Total		$667 30

Cr.

Forwarded to Treasurer of Parent Board by former Treasurer	$217 75	
Remitted to Mrs. R. W. Brown, Treasurer, Sept. 17, 1884	148 00	
Paid incidental expenses of Corresponding Secretary, Oct. 26, '84.	7 80	
Remitted to Mrs. R. W. Brown, Treasurer, Dec. 26, 1884	293 75	$667 30

Respectfully submitted. Mrs. S. B. McCutchen, *Treasurer.*

Shreveport, La., Jan. 5, 1885.

Report of Woman's Missionary Societies auxiliary to the Board of Missions, D. C. Kelley, Treasurer:

New Orleans District:		
Carondelet Street Society, St. Charles Avenue	$150 00	
Louisiana Avenue Society	46 58	$196 58
Opelousas District:		
Opelousas Society	33 50	
Washington Society	23 35	
Vermillionville Society	31 45	
Jeanerette Society	35 00	
Plaquemine Society	28 00	
New Iberia Society	12 00	
Lake Charles Society	50 00	
Grand Chenier Society	12 00	$225 30
Total from Woman's Societies		$421 88

BOARD OF MISSIONS.

Constitution.

Article 1. This Board shall be denominated the Louisiana Annual Conference Board of Missions, auxiliary to the Board of Missions of the Methodist Episcopal Church, South.

Art. 2. The Board shall consist of nine members, elected annually by the Conference, five of whom shall constitute a quorum for business. At their first meeting, the Board shall elect from their number a President, a Vice-president, a Secretary, and a Treasurer. The Board shall have power to fill vacancies occurring by death, resignation, or otherwise.

Art. 3. The President, or in his absence the Vice-president, shall preside at all meetings of the Board.

Art. 4. The Secretary shall keep a full and complete record of all the proceedings of the Board, and prepare the annual report of the Board for the Louisiana Annual Conference, a copy of which report he shall forward to the Secretary of the Board of Missions of the Methodist Episcopal Church, South; and perform such other duties as the Board may direct.

Art. 5. The Treasurer shall take charge of all the funds and properties of the Board, subject to the order of the Board, and shall make a full report annually of the receipts and disbursements; and he shall transmit to the Treasurer of the General Board all moneys he may receive for general purposes.

Art. 6. The Board shall regulate its own affairs. It shall have absolute control of the Missions it may establish with the consent of the preachers of the Conference, within its own bounds, and of the funds raised for their support. It shall hold a public Anniversary Missionary meeting at each session of the Conference, the proceeds of which shall be equally divided between the Conference Board and General Board. It shall publish a full report of its operations every year in the Minutes of the Conference. It shall annually estimate the amount that may be necessary for the support of the Missions of the Conference, and apportion the same to the presiding elders' districts for collection; and it shall divide the apportionment of the General Board among the several districts of the Conference.

Art. 7. An annual collection shall be taken up in every congregation, by the preachers in charge, in aid of the Conference Missions, and another in aid of Foreign Missions, the proceeds of which shall be transmitted to the Treasurer of the Board.

Art. 8. This Constitution may be altered and amended by a vote of a majority of the Conference at any of its annual sessions.

Members of the Board, 1885.

Clerical: B. F. Alexander, President; S. S. Keener, Secretary; B. Carradine, Treasurer; John A. Miller, N. S. Cornell.

Lay: A. C. Mitchell, Vice-president; T. C. Standifer, W. H. Foster.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

The following Constitution and By-laws are printed for information, and recommended for use in the formation of auxiliary societies:

Constitution for Auxiliaries.

Article 1. This Association shall be called the "Woman's Missionary Society of the —— ——, auxiliary to the Louisiana Conference Society of the Methodist Episcopal Church, South."

Art. 2. The object of this society shall be to aid in interesting Christian women in the evangelization of heathen women, and in raising funds for this work.

Art. 3. Any person paying a regular subscription of one dollar per year, or ten cents per month, may become a member of this society; and any person contributing five dollars per quarter for one year, or twenty dollars at one time, shall be constituted a life-member.

ART. 4. The officers of this society shall be a President, one or more Vice-presidents, a Recording Secretary, Corresponding Secretary, and Treasurer, who together shall constitute an Executive Committee to administer the affairs of the society.

ART. 5. Meetings of the society for business and communication of intelligence shall be held once a month. The anniversary of each auxiliary shall be the last regular meeting before that of the Conference Society. At this annual meeting the reports of the Secretary and Treasurer shall be read, and the officers for the ensuing year elected.

ART. 6. This Constitution and the accompanying By-laws may be changed or amended at any regular meeting of the society, by a two-thirds vote of the members present, notice of such intention having been given at a previous meeting.

BY-LAWS.

1. It shall be the duty of the President to preside at all meetings of the society, and to supervise its general interests.

2. It shall be the duty of the Vice-president to perform the duties of the President in the absence of that officer, and to aid in devising means for the efficiency of the society.

3. It shall be the duty of the Recording Secretary to keep a record of the proceedings of the society, and to provide the pastor with notices of the meetings.

4. It shall be the duty of the Corresponding Secretary to conduct the correspondence of the society. It shall also be her duty to report quarterly, on or before the first of March, June, September, and December, to the Conference Secretary, the number of members and work of the society.

5. Order of exercises for monthly meetings: (1) Devotional exercises. (2) Reading and approving of Minutes. (3) Reports of members of what they have done for the society the past month. (4) Report of Treasurer in writing. (5) Report of Corresponding Secretary. (6) Unfinished Business. (7) Adjournment.

6. It shall be the duty of the Treasurer to collect the dues of members, and to hold in trust the funds of the society, keeping a book-account, and remitting to the Conference Treasurer on or before the first of March, June, September, and December.

7. Once each quarter, if practicable, a public meeting shall be held, in which reports shall be read, addresses given, and every effort made to increase general missionary zeal and intelligence, as well as earnestness in special work of this society.

8. There shall be a standing committee of three to provide literary exercises of a missionary character for monthly and quarterly meetings.

9. If the work of the Corresponding Secretary and Treasurer is too heavy for those officers, assistants must be elected.

10. If an office becomes vacant by death, resignation, or removal, it must be filled as soon as possible.

11. Each lady connected with this society shall try to induce others to become members; and each shall do what she can to add to the general interest, remembering in prayer the society, its workers, mission-schools, orphans, and missionaries.

Where auxiliary societies find that it is best to make the fee larger, it is entirely within their province to do so.

There will be an annual meeting of the General Executive Association at such time and place as may hereafter be determined.

Question 30. What are the educational statistics? Mansfield Female College: teachers, 7; scholars, 70; valued at $30,000. Pierce and Paine College: valued at $2,200; and a joint interest in Centenary College, which is valued at $75,000.

BOARD OF EDUCATION.

Rev. J. A. Parker, Chairman of the Board of Education, read the following report, which was adopted:

Paine Institute.—From the report of the Rev. W. C. Dunlap, submitted to us, we understand that this Institute, projected by the General Conference of our Church as a training-school for colored preachers and teachers, is under way in the accomplishment of its mission of love and mercy to the colored race. That the Church stands in some sense committed to this Institute there can be no doubt, and it is equally clear that the citizen and the Churchman are alike directly interested in its success. We therefore unhesitatingly commend the Paine Institute to the sympathy of all our people, and ask for their support on its behalf.

Pending the adoption of this paragraph of the report, Bishop Hargrove made some remarks commendatory of the Institute, and suggested a practical and monetary expression of our sympathy, with the result of the following subscription:

Bishop Hargrove	$ 50	J. B. Cassity	$10
B. Carradine	10	Thomas S. Randle	10
M. C. Manley (paid)	10	J. M. Beard	5
S. B. McCutchen	100	T. K. Faunt Le Roy	10
William Hart	10	J. T. Sawyer	10
B. F. Alexander (paid)	10	A. A. Cornett	10
A. C. Mitchell (paid)	10	Mrs. B. F. White (paid)	5
Charles F. Evans	10	R. J. Harp	25
J. D. Harper	5	T. J. Upton	10
C. Keener (paid)	5	F. D. Van Valkenburg	10
J. W. Medlock	5	Cash	1
Robert Parvin	5	Cash	1
S. H. Werlein (paid)	5	Delhi District (paid last year)	12

On motion of T. K. Faunt Le Roy, Conference appointed S. B. McCutchen temporary custodian of these funds, and directed that all remittances be forwarded to him.

Pierce and Paine College.—We have received a communication from the Board of Managers of this Institution, representing to us the property value of the same, properly secured by deed to our Church, amounting to something more than $2,200. We recommend the reäppointment of the Board of Managers now acting for the College.

Mansfield Female College.—We are rejoiced at the success of this College, as shown by the report of the Board of Managers. Under most unfavorable circumstances the Rev. Dr. Grace has achieved no mean success, yet it is to be regretted that he has not reached that point of success demanded by the wants of the people and the expectations of the times. The times in which we live are times of light—a season of learning—and those daughters whose education is neglected may be expected by those having that great responsibility on them to become the nurses and milk-maids of those who are permitted to enjoy the advantages of a liberal education such as Mansfield Female College is able to give. Nor are the guardian responsibilities met when the education takes on the excesses of the average secular school in the form of a developed love for amusements more than duty, or fiction more than knowledge. Our daughters are to become the preceptresses of the next generation of men, and the sooner we recognize that fact and adapt ourselves to its demands the better for us and them. We are of the opinion that our people should be counseled by our ministers to patronize our own schools in preference to others of similar grade, and forever exclude the idea that a girl must be sent out of the State to college. This notion is false and mischievous. The Board of Managers have asked that they be allowed to use whatever sum of money comes into their hands, as a Centenary offering, in providing a loan fund for the assistance of worthy young women who desire to fit themselves for the vocation of teachers. We therefore submit the following:

Resolved, That the Board of Managers of Mansfield Female College be authorized to use their *pro rata* of Centenary funds in such a way as they may deem best for the College.

Resolved, That we regard Mansfield Female College as worthy of the patronage of all the people, and that we so recommend wherever we go.

Centenary College.—This old and honored Institution comes to us this time in new clothes, and with new hopes. About $1,800 has been expended on the buildings during the last eighteen months, and about $8,000 has been secured as an endowment, "partly in cash and partly in notes." We recognize the need of an endowment, and rejoice in the success of the College in securing a legitimate endowment fund. Feeling assured that Centenary College possesses all the conditions of success, we recommend that a collection be taken in every congregation for the education of young preachers there, and that we indorse and commend it to all seeking an advanced education.

All of which is respectfully submitted. J. A. PARKER, *Chairman.*
J. D. HARPER, *Secretary.*

Question 31. Where shall the next session of the Conference be held? Baton Rouge, La.

Ques. 32. Where are the preachers stationed this year?

APPOINTMENTS.

The preachers whose names are in italics are elders. The figures opposite the names of preachers indicate the number of years they have been appointed to their present work.

NEW ORLEANS DISTRICT.—*J. B. Walker, P. E.* 3.

Carondelet Street, *C. W. Carter* 1.
Felicity Street, *S. H. Werlein* 1.
St. Charles Avenue, *B. Carradine* 3.
Moreau Street, H. D. Kimball 1.
Louisiana Avenue, *B. F. White* 1.
Algiers and Gretna, *J. L. Wright* 3.
La Fourche Circuit, *J. F. Scurlock* 2.
Baton Rouge, *T. K. Faunt Le Roy* 1; *A. G. Miller*, Sup.
Gross Tete and Old River, *Lewis A. Reed* 1.
Plaquemine and Donaldsonville, *F. G. Hocutt* 3.

SHREVEPORT DISTRICT.—*B. F. Alexander, P. E.* 3.

Shreveport, *Charles F. Evans* 3.
Mooringsport, *William Wimberly* 2.
Caddo Circuit, *John B. Cassity* 1.
Keatchie and Logansport, *F. D. Van Valkenburg* 2.
Mansfield, *Robert J. Harp* 2.
Grand Cane, *Robert Parvin* 1.
Many and Sabine, Henry J. Boltz 1; J. M. Franklin, supply.
Anacoco, to be supplied (by S. S. Holliday).
Pleasant Hill, *Thomas S. Randle* 1.
Provencal, to be supplied (by J. F. Carroll).
Natchitoches and Robeline, *T. J. Upton* 1.
Coushatta, S. J. Davies 1.
Red River, *Reynolds S. Trippett* 1.
South Bossier, *R. M. Blocker* 1.
North Bossier, *E. B. Foust* 1.
President Mansfield Female College, *F. M. Grace* 2.

ALEXANDRIA DISTRICT.—*N. S. Cornell, P. E.* 3.

Alexandria and Pineville, *J. M. Beard* 3; *George Jackson*, Sup.
Rapides, J. Landrum 2.
Jena and Centerville, *E. W. Yancey; W. R. Whatley*, Sup.
Columbia, *J. D. Harper* 3.
Winfield, D. C. Barr 1; *A. M. Wailes*, Sup.
Evergreen, S. H. Whalley 1.
Spring Creek and Belle Cheney, Wilson Moore 1.
Sugar Town, to be supplied.
Trinity, *J. W. Hearn* 1.
Colfax and Montgomery, *R. A. Davies* 2.
Hineston and Hemphill, J. W. Davis 1.

OPELOUSAS DISTRICT.—*C. Keener, P. E.* 3.

Opelousas and Washington, *Samuel S. Keener* 1; J. P. Porter.
Rayne and Vermillionville, *M. C. Manley* 1; J. D. Jackson.
Abbeville, *E. B. Galloway* 1.
New Iberia and Jeanerette, *H. O. White* 1.
Franklin, *T. B. White* 1.
Pattersonville and Morgan City, *A. E. Clay* 1.
Lake Charles and Grand Chenier, *James E. Bradley* 1; C. F. Stivers 1.
Sulphur Mine, Robert Harry 1.
North-west Calcasieu, to be supplied.

DELHI DISTRICT.—*Robert Randle, P. E.* 3.

Monroe, *A. C. Coney* 1.
Trenton, *William Hart* 2.
Bastrop, *James A. Parker* 1.
Lind Grove, *R. S. Isbell* 2.
Floyd, *J. F. Patterson* 1.
Lake Providence, *Asbury Nelson* 1.
Delhi, *J. M. McKee* 2.
Oak Ridge, *John F. Wynn* 3.
Richland, *C. T. Munholland.*
Winnsboro, to be supplied.
Harrisonburg, *T. H. McClendon* 3.
Waterproof and Tensas, *J. M. Brown* 2.
Tensas, to be supplied.

HOMER DISTRICT.—*John T. Sawyer, P. E.* 1.

Homer Circuit, *J. W. Medlock* 3.
Haynesville, *John A. Miller* 4.
Minden, *J. J. Billingsley* 1.
Brushwood, *C. W. Hodge* 1.
Ringgold, to be supplied (by P. E. Burkett).
Sparta and Saline, *J. M. Johnston* 1; one to be supplied.
Arcadia, *A. A. Cornett* 1.
Tulip, *John M. Davies* 1.
Summerfield, *J. L. P. Sheppard* 1.
Ruston, *J. H. Stone* 2.
Vernon, *R. T. Parish* 1.
Indian Village, *C. R. Godfrey* 1.
Downsville, R. S. Collier 1.
Farmersville, to be supplied (by J. L. Williams).

Felix R. Hill transferred to the St. Louis Conference.
W. H. Maxfield transferred to the Montana Conference.

BOARDS AND COMMITTEES.

COMMITTEES OF EXAMINATION.

For admission: J. F. Scurlock, John T. Sawyer, J. D. Harper.
First year: Joseph W. Medlock, James J. Billingsley, N. S. Cornell.
Second year: John A. Miller, R. S. Isbell, A. A. Cornett.
Third year: B. Carradine, Ben F. White, J. M. Brown.
Fourth year: T. K. Faunt Le Roy, R. Randle, J. B. Walker.

UNDERGRADUATES.

First year: H. D. Kimball, A. S. Nelson, W. Moore, R. Harry, J. W. Davis.
Second year: S. J. Davies, J. Landrum, H. J. Boltz, D. C. Barr.
Third year: A. C. Coney, John M. Davies, James P. Porter, E. B. Galloway, W. Wimberly, S. H. Whatley.
Fourth year: J. White Davis, R. S. Collier, C. F. Stivers.

CENTENARY COMMITTEE.

New Orleans District—Rev. J. B. Walker, D.D., Rev. C. W. Carter, D.D., Rev. T. Carver.
Shreveport District—Rev. B. F. Alexander, Rev. Charles F. Evans, D.D., S. B. McCutchen.
Opelousas District—Rev. C. Keener, Rev. T. J. Upton, J. A. Pharr.
Alexandria District—Rev. N. S. Cornell, Rev. J. M. Beard, R. J. Bowman.
Homer District—Rev. A. A. Cornett, Rev. J. A. Miller, R. B. Howell.
Delhi District—Rev. Robert Randle, Rev. John T. Sawyer, H. P. Wells.

Board of Education.

Rev. James A. Parker, President; S. B. McCutchen, Treasurer; Rev. J. D. Harper, Secretary; W. H. N. Magruder, Rev. C. W. Carter, A. S. Helmick, Rev. R. S. Isbell, T. C. Standifer, Rev. J. T. Sawyer, J. G. Pickles, Rev. James E. Bradley, J. Schreiner.

Board of Church Extension.

Rev. John T. Sawyer, Chairman; J. J. Stockwell, Treasurer; Rev. William Hart, Secretary; Rev. John A. Miller, Rev. J. M. Beard, Rev. E. A. Clay, Rev. James E. Bradley, J. Schreiner, J. B. Pickles, W. H. N. Magruder, R. B. Howell, T. C. Standifer.

Board of Missions for 1885.

Clerical: B. F. Alexander, President; C. Keener, Treasurer; S. S. Keener, Secretary; B. Carradine, John A. Miller, N. S. Cornell.
Lay: A. C. Mitchell, T. C. Standifer, W. H. Foster.

Board of Trustees of the New Orleans Methodist Depository.

Bishop J. C. Keener, Joseph B. Walker, D.D., J. H. Campman, John G. Parham, T. J. Carver, R. M. Walmsley, W. H. Foster, J. J. Lyons, M.D., B. O. L. Rayne.

Sunday-school Board.

Clerical: J. M. Brown, N. S. Cornell, J. A. Parker, F. M. Grace, C. R. Godfrey, T. J. Upton.
Lay: W. H. Foster, J. Moore, J. W. Dawson, A. C. Mitchell, L. P. Whittington, O. M. Marsh.

Joint Board of Finance for 1885.

Clerical: C. W. Carter, A. H. Cornett, H. O. White, J. B. Cassity, J. A. Parker, J. D. Harper.
Lay: B. O. L. Rayne, S. B. McCutchen, O. M. Marsh, A. S. Helmick, R. B. Howell, R. J. Bowman.

Visiting Committees.

Centenary College: T. K. Faunt Le Roy, F. G. Hocutt.
Mansfield Female College: S. J. Davies, F. D. Van Valkenburg, John B. Cassity.

Board of Managers of Mansfield Female College.

B. F. Alexander, Charles F. Evans, R. J. Harp, A. F. Jackson, George H. Sutherlin.

Standing Committees.

Rev. B. Carradine, Chairman Committee on Church Publications.
Rev. J. T. Sawyer, Chairman Committee on Temperance.
Rev. T. K. Faunt Le Roy, Chairman Committee on Bible Cause.
Rev. J. M. Brown, Chairman Sunday-school Board.
Rev. J. A. Parker, Chairman Board of Education.

MISCELLANEOUS RESOLUTIONS.

The Lord's Supper.

Resolved, That we have the celebration of the sacrament of the Lord's Supper at the opening service of our next Annual Conference.

Centenary Sermon.

Resolved, That we request Rev. C. W. Carter, D.D., to furnish a copy of his Centenary sermon, preached before the Conference on the night of January 11, 1885, for publication in our Annual Minutes; and that this Conference express to him their satisfaction in and thanks for his noble effort.

W. P. Theus, of Arcadia, La., a lay delegate from Homer District, generously volunteered to bear the whole expense of its publication.

THANKS.

Resolved, That the hearty thanks and acknowledgments of this Conference are hereby tendered to the citizens of Minden for the generous and noble hospitality extended to us; and to the several lines of railroads for courtesies and favors.

TIME OF NEXT SESSION.

Resolved, That we respectfully solicit our Bishops to hold the sessions of the Louisiana Conference at some time between the first and fifteenth of December.

FUNDS OF NEW ORLEANS DEPOSITORY.

Resolved, That out of the funds in the hands of the Trustees of the New Orleans Depository we appropriate $600 to Domestic Missions, and $800 to widows and orphans and superannuates of this Conference.

ACT OF INCORPORATION.

An Act to Incorporate the Louisiana Annual Conference of the Methodist Episcopal Church, South.

SECTION 1. Be it enacted by the Senate and House of Representatives of the State of Louisiana, in General Assembly convened, That John C. Keener, H. N. McTyeire, J. Saunder, R. Randle, J. B. Walker, S. J. Davies, L. Parker, Philo M. Goodwyn, and L. A. Reed, and their associates and successors, such as the Louisiana Conference may from time to time see proper to appoint, be and they are hereby created a body politic and corporate under the name and style of the "Louisiana Annual Conference of the Methodist Episcopal Church, South," and by which name the said corporation shall have succession, and be capable of suing and being sued, entering into contracts and receiving and holding property for educational purposes, and such charitable purposes as may from time to time be specified by the said Conference at its annual sessions, either by donation or purchase.

SEC. 2. Be it further enacted, etc., That the domicile of said corporation shall be located in the city of New Orleans, and the affairs thereof shall be managed by nine trustees, to be appointed by the Louisiana Annual Conference, one of whom shall be elected President. The President and four trustees shall form a quorum, and shall have power to appoint all other officers necessary for conducting its affairs, and make and adopt such rules, by-laws, and regulations as they may deem proper for the management of the said corporation; provided that the same be in conformity with the laws and regulations of the Methodist Episcopal Church, South, and not repugnant to the laws of the State.

JOHN M. SANDIGE,
Speaker of the House of Representatives.
ROBERT C. WICKLIFFE,
President of the Senate.

Approved March 15, 1855.

P. O. HERBERT,
Governor of the State of Louisiana.

A true copy:
ANDREW S. HERRON.

LEGAL CONFERENCE.

Revs. Charles W. Carter, T. K. Faunt Le Roy, C. Keener, John T. Sawyer, R. S. Trippett, John Pipes, B. F. Alexander, T. J. Williams, and W. H. Foster.

Resolved, That the Conference Board of Trustees be instructed to hold a meeting at every session of the Conference, and to make a report in due form to the Conference of their proceedings, and of all matters in their charge.

Resolved, That the Act of Incorporation be published annually in the printed Minutes.

DISTRICT CONFERENCE.

The following is the rule respecting the organization of District Conferences:

The District Conference shall be composed, first, of all the preachers, traveling and local, in the district; and second, of one lay delegate from every forty members, or fractional part thereof, within the bounds of each circuit, station, and mission in the district. The lay members shall be elected by the several Quarterly Conferences, and no Quarterly Conference shall be denied two lay delegates.

REPORTS OF BOARDS AND COMMITTEES.

BOARD OF CHURCH EXTENSION.

The apportionment made by the General Board to be raised by this Conference during the past year was $1,750, while the report of the Treasurer shows that but $504.70 has been collected. The Board has not therefore been able to respond to all applications for assistance received. An application was received from the Abbeville Church, Opelousas District, for assistance, and the Board ordered the payment of $100 to this church, as soon as the provisions of our Constitution are fully complied with, the certificate from the Board of Trustees of that church not having been forwarded with the application. The church at Shiloh, Homer District, received assistance from the Board to the amount of $100.

The following apportionment was made by the Board for the ensuing year:

New Orleans District	$593 75	Alexandria District	$152 50
Delhi District	262 50	Opelousas District	223 75
Homer District	283 75		
Shreveport District	283 75	Total	$1,800 00

WILLIAM HART, *Secretary.*

TREASURER'S REPORT.

Dr.

Amount received from New Orleans District	$270 65
Amount received from Shreveport District	76 85
Amount received from Opelousas District	40 60
Amount received from Homer District	47 40
Amount received from Delhi District	58 00
Amount received from Alexandria District	11 20
Total	$504 70

Cr.

Amount paid Rev. J. M. Johnson	$100 00
Amount in hands of Treasurer	404 70
Total	$504 70

J. J. STOCKWELL, *Treasurer.*

CONSTITUTION.

ARTICLE I.—*Name.*

This organization shall be known as the Board of Church Extension of the Louisiana Annual Conference, Methodist Episcopal Church, South.

ARTICLE II.—*Officers and Their Duties.*

The officers of this Board shall be a President, a Vice-president, a Secretary, a Treasurer, and eight Managers, to be elected by the Louisiana Annual Conference, on nomination of the presiding elders, at its session next succeeding each session of the General Conference. The President, Secretary, and Treasurer shall

constitute an Executive Committee; the duties of the officers and of the Executive Committee shall be the same as usually pertain to such officers and committees in similar bodies.

ARTICLE III.—*Object.*

The object of this Board is to assist as an auxiliary to the Parent Board, and to take charge of all the interests and work of Church extension, in the Louisiana Annual Conference, according to the provisions of the Discipline.

ARTICLE IV.—*Funds.*

The funds of this Board shall be derived from contributions from the Parent Board, from collections taken by each preacher in every congregation, donations, and bequests.

ARTICLE V.—*Meetings.*

This Board shall hold a meeting at each session of the Annual Conference, at which regular meeting provision shall be made for anniversary exercises. Special meetings may be held on call of the Executive Committee. Five members of the Board shall be a quorum at any meeting. Vacancies in the interim of Conference shall be filled by the Board.

ARTICLE VI.—*Aid.*

All applications for aid shall set forth:

1. A description of the building for which aid is asked.
2. The estimated and probable cost when completed.
3. The amount of cash and reliable subscriptions now on hand.
4. The nature of the title, its validity, and whether held in trust for the Methodist Episcopal Church, South.
5. The names of the Board of Trustees.
6. The number of Church-members, Sunday-school children, and population of the place, whether within a city or town.
7. Any additional facts that may be required by the Board, or that may be deemed necessary or useful to the Board in making a decision.

In no case shall the Treasurer pay money to aid any church-building until ordered to do so by the Executive Committee, and in no case shall the Executive Committee make an order for such payment until furnished with a written certificate from the recorder of deeds for the parish in which the building is being erected, showing that the warranty deed, conveying the site of the church-edifice, in fee simple, to the Methodist Episcopal Church, South, is on record; and also a written certificate from the trustees of such church-building, assuring the committee that the payment asked for from this Board will speedily open the house for use, free of debt.

ARTICLE VII.—*Assessments.*

The Board at its regular meeting shall apportion among the presiding elders' districts the amounts assessed upon the Conference by the Parent Board, and the district stewards are instructed to apportion the assessments upon the districts among the several charges of the same.

MEMOIRS.

WILLIAM E. DOTY was born in Maury county, Tennessee, in the spring of 1809 or 1810. He was early trained by Christian parents, and his early impressions were never lost. In 1826, at a camp-meeting at Knob Creek, he was converted, and united with the Methodist Church. He was soon impressed that it was his duty to preach the gospel, and for two years he divided his time between labor and school, seeking to prepare himself for the work before him. In 1828 he was licensed to exhort and preach by the Rev. Robert Paine, then presiding elder of the Nashville District. In November, 1828, he was admitted on trial in the Tennessee Conference, which convened that year at Murfreesboro, and was ap-

pointed to the Dickson Circuit as junior preacher. Here he witnessed a great revival of religion. In 1829 he was sent to the Franklin Circuit, in North Alabama, embracing Tuscumbia, Russellville, and the adjacent neighborhood. He next traveled the Wayne and Cypress circuits, and was ordained elder in the fall of 1832. Then, for a season, he retired from active itinerant work, and devoted himself to secular pursuits, in the meantime exercising his gifts as local preacher. He lived in the Courtland Valley, where he was highly respected, and was very useful. In the course of a few years he removed to Caddo Parish, Louisiana, where he settled and devoted a portion of his time to planting interests; but not satisfied with a local sphere, he was readmitted into the traveling connection in the Louisiana Conference, in January, 1848, where he labored as circuit preacher, missionary, and presiding elder with acceptance and usefulness. For the last several years of his life his health was feeble, and from time to time he suffered great pain of body. His latter years were spent mainly in his new home, where he died, September 23, 1884, after a lingering and painful sickness. He endured his sufferings with great fortitude and much Christian patience. He longed to be absent from the body and present with the Lord. His faith was unwavering, and his trust in God was full; he had no fear, but rather rejoiced in the prospect of a change. His testimony in his last sickness, and just before his death, was triumphant, and vindicated the wisdom of having devoted himself to the cause of God in early life, and spent many years in the service of his Master, and in the ministry of the gospel. Brother Doty, when young, was a man of fine personal appearance and attractive manners, and in the meridian of life was a strong and eloquent preacher. In his latter years he was greatly hindered because of ill health, but he maintained his confidence steadfastly to the end. Brother Doty loved the Church, and rejoiced in its success; and he was always happy to see his brethren in the ministry useful and in favor with the people. He was a noble Christian man, a faithful preacher, and died giving glory to God.

Baxter Clegg was born November 11, 1811. He was a native of Chatham county, North Carolina, and belonged to one of its largest and most honorable families. He was educated at Randolph-Macon College, under the presidency of Dr. Olin. He entered the ministry soon after graduation, and consecrated a long and useful life to preaching and teaching. For years he conducted a school, which was eminently successful, at Mocksville, in Davie county, devoting his Sabbath to the pulpit. He afterward founded the high school at Olin, in Iredell county, and continued at its head until 1859, when he removed, with his family, to Louisiana, where he still continued his labors in the pulpit and school-room. As a preacher, he was clear, pointed, and forcible; his preaching was always logical, instructive, evangelical, and often pathetic. As a teacher, he was capable, accurate, diligent, and progressive, and made his pupils feel the force and power of an educated head and a sanctified heart. As a teacher he imparted knowledge with great facility; therefore it was a privilege to have been under his tuition. He ever proved himself a true and faithful friend, kind and affectionate to all. A purer and better man in his motives, conversation, and example has never gone in and out before us. He was a man of decision, was always found at his post, and unyielding in whatever opposed him in the path of duty. The pastor in charge of the Vermillionville work had the privilege of visiting him often during the last two years in his home, and always found him the same good and holy man of God. In him all had a true and safe counselor. The more intimately acquainted with him any one became, the more was seen in him to admire and love. Brother Clegg took charge of Homer College in 1859. He was at the head of this college only a few years, when he resigned his position and entered the regular work as an itinerant in the Louisiana Conference, where has been actively engaged up to the time of his death. Brother Clegg was beloved by all who knew him, and many mourn his death. His life has been long and useful, but his labors are ended, for God called his servant from labor to rest on the morning of October 16, 1884. He suffered much during the last few months of his life, and especially during his last sickness; but never did a murmur escape his lips—he was patient and submissive under all. He frequently called on his sons to read

to him some of those beautiful Psalms of praise and thanksgiving in the midst of his sufferings; and just as he stood upon the shores of time, when life was failing fast, he asked Judge Clegg, his son, to read to him that beautiful twenty-third Psalm. His life passed out without a cloud—it was a glorious, golden sunset. Thus a good and faithful man of God has gone to his reward in the land beyond the shadows. T. S. RANDLE, *Chairman of Committee.*

SUNDAY-SCHOOL BOARD.

In reviewing the work of the year just closing, the Sunday-school Board is impressed with the fact that the Church in the bounds of our Conference has passed through a year of hardship and struggle, but not of defeat. We have not the statistics at hand, and so cannot state whether there has been actual increase or decrease in the number of schools, officers, and scholars; but we are assured from the reports of the preachers that in a general way there has been a marked improvement. One year ago the figures of the Statistical Secretary showed the membership of the Church to be nearly if not quite double the number of Sunday-school scholars, and we then resolved, as a Conference, to make an effort to bring the number of scholars up to the number of members in the Church. We are convinced that while the effort has been made by the pastors, the desired result has not been reached. We must still toil and pray with this end in view. The children and youths of our country must be saved, and few, if any, will question the potency of the Sabbath-school as an agency in the work of their salvation. They must not only be saved themselves as the purchase of the Saviour's blood, but their piety must be so shaped and developed as to yield a rich vintage of holy influence and sanctified power to the Church and the world. The Sunday-school is a mighty arm which the Church can wield for the accomplishment of this purpose. But while we felicitate ourselves with the idea that the Sunday-school *can* and *does* accomplish so much, we must carefully guard against the danger of allowing it, as an institution, to overshadow duties and obligations that grow out of the parental and pastoral relations. The Sunday-school is not designed to take the place of parental instruction or a preached gospel. We must give no tolerance to the notion that the Sunday-school is the children's Church, and that it furnishes all the instruction and service they need. It has been said in some quarters that the children of the Sunday-school do not attend the services of the Church, and this is doubtless true to a considerable extent; but we are persuaded that the fault is to be found not in the Sunday-school but in the want of a proper management at the home, or an improper adjustment of the Sabbath services. We urge the brethren to pay more attention to this matter, so that as many children as possible may be gathered into our Sabbath congregation. Some of our pastors hold occasional services specially for the children, and we commend the plan to the consideration of all.

We have had the Sunday-school periodicals of our Church referred to us, and without entering the province of the Committee on Church Publications, we may be allowed to repeat the expressions of commendation which have heretofore been given. We would with much gratification call attention to a new feature found in the *Sunday School Magazine* for the present month, viz., the Normal Department. We hope the editor will carry out his well-conceived plan on this line, as it may be of great service in the training of young teachers for their responsible and difficult work.

At our last Conference we passed a resolution calling for a Conference Sunday-school convention, which, we are sorry to report, proved a failure. Though the failure was caused, in part at least, by circumstances beyond our control, still we deem it undesirable to make a second effort in that direction during the present year; and yet, if we expect to reach a very eminent degree of success in this work, a greater interest must be awakened—enthusiasm must be aroused. Great results are obtained by agitation, and as has been said concerning other subjects, so it may be said of this, "*We must agitate.*" With this purpose in view, we recommend the following plans:

1. Let the Saturday of each District Conference, or so much of the day as may

be necessary, be devoted exclusively to discussion bearing upon the methods and general conduct of Sunday-schools.

2. That Sunday-school mass-meetings be held whenever practicable for each circuit, or for two or more adjoining circuits, where similar discussions may be had or other exercises calculated to awaken an interest may be introduced.

In conclusion, we recommend the adoption of the following:

Resolved, That we will continue our efforts to increase the number and efficiency of our Sunday-schools. J. M. BROWN, *Chairman.*

BIBLE CAUSE.

We are not in possession of such facts as would justify an elaborate report, and we are persuaded that the subject has not received the attention which its importance demands. The reports which have been made to this Conference reveal the fact that very little money has been collected during the year in behalf of this cause; and yet there are many sections of country within our bounds where there are hundreds of families destitute of the sacred Scriptures.

Resolved, That we urge it upon our people to make the Bible their daily companion and to teach it to their children in their schools on the Sabbath-day and on the week-days, and tell of it "when they sit down in their homes, and when they walk by the way, and when they lie down and rise up."

Resolved, That we will coöperate with the American Bible Society in their efforts to circulate the "Word of God" among our people, and to place a copy of the same in every home. R. S. TRIPPETT, *Chairman.*

DISTRICT CONFERENCE RECORDS.

Homer District.—The penmanship is not of the best. There are some erasures and some interlineations that should have been avoided. There are also some grammatical errors. The entries are not as full as is desirable. An error at the conclusion mars these minutes, viz., "The Conference adjourned with the singing of the benediction." If the pages of the book were numbered, it would be an advantage.

Delhi District.—This record has unnecessary labor expended upon the roll—each name being entered under his own work, and both names and work being repeated in some cases. The report of the proceedings is somewhat more full and satisfactory in this than in the Homer District records. The names of members from Oak Ridge are omitted in the roll, and entered, with an explanation and an implied apology from the Recording Secretary, on page 139. There is an entry on page 139, as follows: "Note by the Recording Secretary.—The records of the Bastrop Circuit were with the P. C. and delegates, but overlooked, under the seat in their buggy, and were not found until they started off from Lake Providence Monday morning." By what legal process this statement becomes part of the proceedings of said District Conference, the Secretary fails to inform us. This record has a neat appearance generally, and the penmanship shows to advantage.

Shreveport District.—In the caption of these minutes the Recording Secretary fails to mention the Church or the Conference to which the records belong, as the words "of the Louisiana Annual Conference of the Methodist Episcopal Church, South," are omitted. And also in the records given of two sessions of said Conference the Recording Secretary fails to make any record of the reading or approval of the minutes. The records are perhaps more full than is necessary. The penmanship is fair, and the book has been neatly kept.

Alexandria District.—The number of the session is not indicated; neither is it stated to what Church or Annual Conference the records belong. In the calling of the roll and recording names of members, there is no mention of the different charges, nor of absent members either of the clergy or of the laity. No note is made of the election of a Secretary until the second session of Conference. In one session no record is made of the reading or approving the minutes. There are a few omissions and interlineations; otherwise the book is neatly and well kept. T. H. MCCLENDON, *Chairman.*

CENTENARY COMMITTEE.

According to the call of our President, Rev. Dr. J. B. Walker, your committee met at the Methodist Episcopal Church, South, in Minden, January 10, 1885. In absence of Dr. Walker, Rev. B. F. Alexander was elected chairman *pro tem.*, and J. M. Beard, Secretary. They adopted the following programme for the Centenary services to be held in Concert Hall, on Sunday, January 11, 1885, at 7 P M.: Preliminary devotional exercises, conducted by Rev. J. T. Sawyer; Financial Report, read by S. B. McCutchen, Treasurer; Centenary Sermon, according to the appointment of the Conference, by C. W. Carter, D.D.

The following resolutions are recommended for your adoption:

Resolved, That the Treasurer of this Conference be authorized to turn over the whole amount raised for Church extension under direction of Centenary Committee, except such sums as the donors have specifically directed otherwise, to the Conference Board of Church Extension, to be expended by it in the erection of churches and parsonages, and the payment of debts on the same, within the bounds of the Louisiana Conference.

Resolved, That the full amount raised for Domestic Missions under the direction of this committee be by the Treasurer turned over to the Treasurer of the Board of Missions of the Louisiana Conference, to be expended within its bounds according to previous resolution of this body.

Resolved, That the Treasurer of this Conference be instructed to turn over the amount of cash in his hands raised during the present year for education, under the direction of this committee, in two equal payments, to the Treasurers of the Mansfield Female and Centenary Colleges respectively.

J. M. BEARD, *Secretary.*

TITLES OF CHURCH PROPERTY.

The statistical blanks printed in New Orleans and furnished to the preachers of this Conference do not conform to the Nashville blanks, there being no question thereon as to the condition of titles of Church property. We are therefore unable to make such a report as Conference desires.

B. O. L. RAYNE, *Chairman.*

TEMPERANCE.

The liquor traffic has during the year been vigorously attacked in every section of our country. In not a few counties of our sister States, and in the following parishes of our own State—Rapides, Sabine, Union, Grant, Cameron, St. Helena, Franklin, and Morehouse—the people have by vote prohibited the sale of liquor. Temperance sentiment in and out of the Churches has grown. The cry against the licensed dram-shops is becoming louder, and the efforts for the destruction of the liquor power are more determined and frequent. The Woman's Christian Temperance Union is, under God, a mighty power in the struggle. We note that, acting up to the letter and spirit of the resolutions passed at our last session, our ministers have helped "*those women*" in their blessed work, and have shown themselves ready champions of their cause. The consequence has been that their Unions have been organized and are in active operation in the bounds of many of our charges with the happiest results. There is every thing to encourage us in pushing the battle all along the line. We submit the following resolution, viz.:

Resolved, That we rejoice at the progress made in the temperance cause, and that we will relax no whit of our efforts therein.

JOHN T. SAWYER,
JOHN PIPES,
W. P. THEUS.

CHURCH PUBLICATIONS.

Printing and publishing keep quite abreast of other Church-work—indeed, of any other industry in our diligent and progressive country. The ever-increasing facilities of education must annually increase the number of appreciative readers of periodicals and books, and our enterprises in this direction may not only expect to maintain their present expansion and usefulness, but largely increase both their

usefulness and prosperity. Perhaps no one instrumentality is doing more to mold and color the minds of men than reading. There is almost universal toleration of thought and freedom of discussion. Of course much that is either false or mistaken will be published—much that is pernicious will be read, and to the harm of character and the peril of destiny. It behooves the Church to be up and doing, to furnish the best food and drink for the millions of youthful minds who are hungering and thirsting for knowledge. As Christians we cannot fight the devil with fire, but we can fight with the better adapted and more efficient weapons of truth and love. Let the Church write, publish, and circulate to the measure of her ability, and we need not fear the result. We think our Sunday-school libraries might be utilized by enlarging their capacity from mere children's libraries to be as well libraries for more mature and thoughtful minds. Let the Committee on Sunday-school Libraries select books of approved value and interest suited to the needs of the inquiring and thoughtful, and then use these maturer books as children's books are used—as a circulating library in the neighboring village or town, as the case may be; thus it may be profitable to furnish many of the best books at the least cost and with the least trouble to those who wish and need such books. Pastors should encourage the creation of such Church libraries, and encourage the reading of the good books in them, by calling attention to the books, their interest and value. We have many excellent biographies of the great and godly in our beloved METHODISM, the reading of which would broaden the views and kindle the loving zeal of our people. Such a movement would, we think, create a considerable demand for a class of books not ordinarily found in Sunday-school libraries, and be productive of great mental enlightenment and spiritual good. Our people, especially our young people, would be forewarned, fore-armed, and furnished with the antidote for the poison so insidiously lurking in so many books. We think the suggestion we have made worth consideration, and hope some practical and zealous minds will attempt its realization.

There are in the United States some six hundred and eighty-nine religious newspapers—or at least so designated—representing near thirty Church organizations of various and widely differing modifications of religious opinions. Of these religious newspapers, some seventy-eight are Methodist—little less than one-eighth of the whole number. So far as we have been able to ascertain, Methodist periodicals have a circulation of over five hundred and ten thousand one hundred and sixty-four copies. This ought to represent great intellectual and moral power. But when we remember that we have in the United States four million communicants, a population identified with us of twenty million, and near two million Sunday-school children, our circulation ought to be much larger than it is.

The report from the Publishing House at Nashville is most satisfactory and hopeful. It is constantly enlarging its business and extending the circulation of its literature, both in books and periodicals. The conduct of the *Christian Advocate* and of our Sunday-school publications is judicious and able. The business management deserves our hearty indorsement.

The report from the editor of the *Quarterly Review* represents that valuable periodical as being edited with ability, and its publication as meeting with encouraging success. It is unnecessary to urge the importance of a Quarterly Review as a medium for the graver discussions and profounder views of our thoughtful and cultivated pens.

Your committee take pleasure in commending the editorial conduct and publishing management of our *New Orleans Christian Advocate.* It deserves a place in the home of every family in our Communion within the bounds of our Conference. We should put forth our best endeavors to enlarge its circulation. We should feel that in helping our *Advocate* we are helping every interest identified with our Church and the well-being of all our ministers. If we will help it, it will help us.

Resolved, That this Conference indorse our Editors and Business Managers at Nashville, and that we commend their various publications to the favor and patronage of our people.

Resolved, That we commend our *Southern Review,* and urge the extension of its circulation.

Resolved, That the conduct and management or our *New Orleans Christian Advo-*

cate meets our cordial approbation, and that we will continue our efforts to place it in every family of our Communion and friends within our Conference bounds.

J. B. WALKER,
ROBERT S. ISBELL,
H. O. WHITE.

ROLL OF THE CONFERENCE.

Arranged according to seniority.

MEMBERS.	Entered Itinerancy.	Entered La. Conf.	Mode of Admission.
John Pipes	....	1847	At Organization.
P. H. Dieffenweirth	....	1849	Reädmitted.
J. L. Wright	1848	1853	Reädmitted.
B. F. Aiexander	1852	1854	Transfer.
John A. Miller	1852	1855	Transfer.
B. F. White	....	1856	Transfer.
J. E. Bradley	....	1857	Transfer.
T. H. McClendon	1855	1857	Transfer.
Jesse Fulton	1855	1857	Disciplinary Form.
T. J. Upton	....	1858	Disciplinary Form.
A. G. Miller	....	1858	Transfer.
R. T. Parish	....	1859	Disciplinary Form.
J. H. Stone	1855	1859	Transfer.
John F. Wynn	....	1859	Disciplinary Form.
John S. Davies	1836	1860	Reädmitted.
Frederick White	....	1860	Reädmitted.
H. O. White	....	1862	Disciplinary Form.
Charles W. Carter	....	1863	Disciplinary Form.
Edwin W. Yancey	....	1863	Disciplinary Form.
Marcus C. Manley	....	1869	Transfer.
R. Parvin	....	1871	Transfer.
Robert A. Davies	....	1871	Transfer.
James M. McKee	....	1871	Disciplinary Form.
Robert Randle	....	1871	Disciplinary Form.
J. W. Medlock	....	1873	Disciplinary Form.
C. R. Godfrey	....	1873	Reädmitted.
George Jackson	....	1873	Transfer.
George M. Liverman	1869	1873	Transfer.
Reynolds S. Trippett	....	1873	Transfer.
J. M. Brown	....	1873	Transfer.
C. Keener	....	1874	Disciplinary Form.
E. B. Foust	1871	1874	Transfer.
T. S. Randle	....	1875	Disciplinary Form.
J. F. Scurlock	....	1875	Transfer.
William Hart	....	1875	Disciplinary Form.
J. D. Harper	....	1875	Disciplinary Form.
Robert S. Isbell	....	1875	Disciplinary Form.
James J. Billingsley	....	1875	Disciplinary Form.
F. G. Hocutt	....	1875	Disciplinary Form.
J. T. Sawyer	....	1875	Disciplinary Form.
W. R. Whatley	....	1875	Disciplinary Form.
J. B. Walker	1836	1875	Transfer.
A. E. Clay	....	1875	Disciplinary Form.
J. W. Hearn	....	1875	Reädmitted.
R. M. Crowson	1833	1875	Reädmitted.
J. M. Johnston	1865	1875	Transfer.
C. W. Hodge	1854	1875	Reädmitted.
N. S. Cornell	....	1875	Reädmitted.

ROLL OF THE CONFERENCE (CONTINUED).

Members.	Entered Itinerancy.	Entered La. Conf.	Mode of Admission.
Lewis A. Reed	....	1875	Reädmitted.
James A. Parker	1860	1876	Transfer.
A. A. Cornett	....	1876	Transfer.
J. F. Patterson	....	1876	Disciplinary Form.
T. K. Faunt Le Roy	....	1877	Disciplinary Form.
J. B. Cassity	....	1879	Disciplinary Form.
A. M. Wailes	....	1880	Disciplinary Form.
Felix R. Hill	....	1880	Transfer.
Samuel S. Keener	....	1880	Disciplinary Form.
J. L. P. Sheppard	1876	1880	Disciplinary Form.
J. M. Beard	1872	1880	Disciplinary Form.
Charles F. Stivers	....	1882	Disciplinary Form.
R. M. Blocker	....	1882	Disciplinary Form.
Charles T. Munholland	....	1882	Disciplinary Form.
A. T. Galloway	....	1882	Disciplinary Form.
R. S. Collier	....	1883	Disciplinary Form.
S. H. Whatley	....	1883	Disciplinary Form.
Charles F. Evans	1864	1883	Transfer.
B. Carradine	....	1883	Transfer.
R. J. Harp	....	1884	Reädmitted.
Francis M. Grace	1852	1884	Transfer.
S. Halsey Werlein	....	1884	Transfer.
J. White Davis	....	1884	Disciplinary Form.
John M. Davies	....	1885	Disciplinary Form.
William Wimberly	....	1885	Disciplinary Form.
E. B. Galloway	....	1885	Disciplinary Form.
A. C. Coney	....	1885	Disciplinary Form.
F. D. Van Valkenburg	....	1885	Transfer.
Thomas B. White	....	1885	Transfer.

Lay Delegates.

New Orleans District.—W. H. Foster, B. O. L. Rayne, T. J. Carver, J. D. Nettles.

Shreveport District.—A. C. Mitchell, S. B. McCutchen, W. H. Boult, D. H. Hayes.

Alexandria District.—John B. Pickles, J. M. McCain, P. A. Swan, G. W. Bruce.

Opelousas District.—John N. Pharr, O. M. Marsh, R. S. Wilkins, W. B. Pilley.

Homer District.—J. W. Dawson, A. T. Nelson, J. L. Williams, W. P. Theus.

Delhi District.—W. W. Guthrie, Dr. A. S. Helmick, F. H. G. Taylor, Rev. T. B. Reneau.

	For Widows, Orphans, and Superannuates.	Total.	Number of Sunday-schools.	Number of Officers and Teachers.	Number of Scholars.	Volumes in Library.	Sunday-school Periodicals Taken.	Collected for Sunday-school Purposes.	Sunday-school Scholars received into the Church.
00	$138 10	$1,907 35	1	20	150	1,000	200	$ 55 00	.....
00	160 00	2,230 00	1	27	250	1,550	285	148 05	.....
00	100 00	1,836 00	3	40	300	600	500	5 00	6
00	47 45	703 45	1	12	125	1,200	185	.....	2
00	70 00	1,097 15	1	20	175	500	240	205 34	7
75	29 60	645 85	1	15	97	250	87	58 52	.....
00	15 05	358 35	.....	.....	.....	.....	.....	.....	.....
00	100 00	1,315 25	1	16	130	600	275	76 95	6
00	20 00	620 80	3	7	100	156	80	10 00	.....
75	$680 20	$10,714 20	12	157	1327	5,856	1861	$558 86	21
15	$151 60	$2,462 00	1	17	180	300	200	$27 65	.....
00	25 00	397 00	2	8	100	115	100	8 00	6
80	70 75	765 25	4	24	185	194	207	35 50	.....
50	2 50	109 50	2	10	50	.....	.....	.....	.....
50	41	678 50	1	12	100	300	201	26 97	.....
00	16 00	439 00	3	50	420	200	200	20 00	20
....	.....	.....	1	5	30	.....	.....	.....	.....
....	.....	171 00	4	16	75	.....	75	3 50	2
00	5 00	460 00	3	12	75	.....	75	10 00	2
50	50	69 50	1	2	12	.....	.....	.....	.....
00	35 00	541 50	5	15	145	.....	200	22 00	6
00	9 00	375 50	2	8	40	150	40	5 00	.....
00	20 50	400 25	.....	.....	.....	.....	.....	.....	.....
00	8 00	448 00	5	16	90	.....	.....	15 00	.....
00	.....	126 25	1	16	190	.....	.....	12 00	4
00	10 00	278 75	1	3	20	.....	35	10 75	.....
....	.....	85 50	2	10	40	.....	.....	4 00	1
45	$394 85	$7,807 60	38	224	1762	1,259	1333	$200 37	41
00	$43 50	$717 55	2	12	85	75	60	$39 00	.....
00	30 00	370 60	1	7	30	300	40	9 30	.....
00	45 00	630 00	3	31	186	100	117	38 65	50
70	8 50	408 75	2	12	50	150	116	10 00	.....
....	30 00	570 00	1	14	110	250	180	25 00	1
00	40 00	733 60	1	5	60	200	30	4 25	.....
00	18 00	814 30	2	14	85	175	85	45 50	.....
00	43 00	623 00	1	11	85	300	100	95 00	2
00	.....	202 89	5	20	125	.....	.....	.....	.....
75	5 50	240 65	1	6	42	.....	50	7 60	7
00	4 35	249 40	1	7	30	25	126	10 00	.....
...	.....	140 75	1	8	28	.....	.....	.....	.....
40	12 00	365 50	1	5	30	200	45	19 10	.....
85	$279 85	$6,066 39	22	152	946	1,775	949	$303 40	60

ROLL OF THE CONFERENCE (CONTINUED).

Members.	Entered Itinerancy.	Entered La. Conf.	Mode of Admission.
Lewis A. Reed	....	1875	Reädmitted.
James A. Parker	1860	1876	Transfer.
A. A. Cornett	....	1876	Transfer.
J. F. Patterson	....	1876	Disciplinary Form.
T. K. Faunt Le Roy	....	1877	Disciplinary Form.
J. B. Cassity	....	1879	Disciplinary Form.
A. M. Wailes	....	1880	Disciplinary Form.
Felix R. Hill	....	1880	Transfer.
Samuel S. Keener	....	1880	Disciplinary Form.
J. L. P. Sheppard	1876	1880	Disciplinary Form.
J. M. Beard	1872	1880	Disciplinary Form.
Charles F. Stivers	....	1882	Disciplinary Form.
R. M. Blocker	....	1882	Disciplinary Form.
Charles T. Munholland	....	1882	Disciplinary Form.
A. T. Galloway	....	1882	Disciplinary Form.
R. S. Collier	....	1883	Disciplinary Form.
S. H. Whatley	....	1883	Disciplinary Form.
Charles F. Evans	1864	1883	Transfer.
B. Carradine	....	1883	Transfer.
R. J. Harp	....	1884	Reädmitted.
Francis M. Grace	1852	1884	Transfer.
S. Halsey Werlein	....	1884	Transfer.
J. White Davis	....	1884	Disciplinary Form.
John M. Davies	....	1885	Disciplinary Form.
William Wimberly	....	1885	Disciplinary Form.
E. B. Galloway	....	1885	Disciplinary Form.
A. C. Coney	....	1885	Disciplinary Form.
F. D. Van Valkenburg	....	1885	Transfer.
Thomas B. White	....	1885	Transfer.

Lay Delegates.

New Orleans District.—W. H. Foster, B. O. L. Rayne, T. J. Carver, J. D. Nettles.

Shreveport District.—A. C. Mitchell, S. B. McCutchen, W. H. Boult, D. H. Hayes.

Alexandria District.—John B. Pickles, J. M. McCain, P. A. Swan, G. W. Bruce.

Opelousas District.—John N. Pharr, O. M. Marsh, R. S. Wilkins, W. B. Pilley.

Homer District.—J. W. Dawson, A. T. Nelson, J. L. Williams, W. P. Theus.

Delhi District.—W. W. Guthrie, Dr. A. S. Helmick, F. H. G. Taylor, Rev. T. B. Reneau.

STATISTICAL REPORT NO. 1.

NEW ORLEANS DISTRICT.—J. B. WALKER, P. E.

Work and Preacher in Charge.	White Members.	Colored Members.	Local Preachers.	Adults Baptized.	Infants Baptized.	Collected for Foreign Missions by Church.	Collected for Foreign Missions by Sunday-school.	Collected for Domestic Missions by Church.	Collected for Domestic Missions by Sunday-school.	Collected by Woman's Foreign Missionary Society.	Collected for Local Missions.	Total for Missions.	Allowance of Presiding Elder.	Receipts of Presiding Elder.	Allowance of Preacher in Charge.	Receipts of Preacher in Charge.	For Bishops.	For Widows, Orphans, and Superannuates.	Total.	Number of Sunday-schools.	Number of Officers and Teachers.	Number of Scholars.	Volumes in Library.	Sunday-school Periodicals Taken.	Collected for Sunday-school Purposes.	Sunday-school Scholars received into the Church.
Carondelet Street—F. R. Hill	585	5	3	17	28	$130 00	$ 95 00	$105 00	.....	.....	.....	$330 00	$305 00	$305 00	$1,250 00	$2,374 25	$100 00	$138 10	$1,907 35	1	20	150	1,000	200	$ 55 00	.....
Felicity Street—C. W. Carter	244	3	1	1	14	200 00	111 20	42 00	.....	$158 55	$9 00	520 75	200 00	170 00	2,000 00	1,850 00	50 00	160 00	2,230 00	1	27	250	1,550	285	148 05	.....
St. Charles Avenue—B. Carradine	288	...	1	.....	12	200 00	25 00	33 00	.....	150 00	.....	408 00	200 00	153 00	2,000 00	1,523 00	50 00	100 00	1,836 00	3	40	300	600	500	5 00	6
Moreau Street—H. D. Kimball	143	...	...	.....	5	10 20	60 00	20 55	.....	.....	.....	90 75	60 00	60 00	.....	586 00	10 00	47 45	703 45	1	12	125	1,200	185	.....	2
Louisiana Avenue—S. H. Werlein	167	...	1	.....	4	89 75	40 35	30 00	.....	46 85	.....	206 95	90 00	72 00	900 00	925 15	30 00	70 00	1,097 15	1	20	175	500	240	205 34	7
Algiers and Gretna—J. L. Wright	81	...	...	2	16	5 00	15 00	2 50	$10 00	.....	.....	32 50	70 00	43 90	680 00	561 60	10 75	29 60	645 85	1	15	97	250	87	58 52	.....
Lafourche Circuit—J. F. Seurlock	28	...	...	.....	1	3 40	.....	.....	.....	.....	.....	3 40	50 00	50 00	500 00	288 30	5 00	15 05	358 35	.....	.....	.....	.....	.....	.....	.....
Baton Rouge—H. O. White	270	...	2	7	11	71 95	12 65	18 00	.....	.....	.....	102 60	150 00	121 20	1,300 00	1,071 05	23 00	100 00	1,315 25	1	16	130	600	275	76 95	6
Plaquemine and Donaldsonville—F. G. Hocutt	90	...	...	.....	3	5 00	8 00	4 00	.....	20 00	.....	37 00	60 00	42 00	1,075 00	550 80	8 00	20 00	620 80	3	7	100	156	80	10 00	.....
Total	1886	8	8	29	94	$715 30	$367 20	$255 05	$10 00	$375 40	$9 00	$1,731 95	$1,185 00	$1,017 10	$9,705 00	$9,730 15	$286 75	$680 20	$10,714 20	12	157	1327	5,856	1861	$558 86	21

SHREVEPORT DISTRICT.—B. F. ALEXANDER, P. E.

Work and Preacher in Charge.	White Members.	Colored Members.	Local Preachers.	Adults Baptized.	Infants Baptized.	Collected for Foreign Missions by Church.	Collected for Foreign Missions by Sunday-school.	Collected for Domestic Missions by Church.	Collected for Domestic Missions by Sunday-school.	Collected by Woman's Foreign Missionary Society.	Collected for Local Missions.	Total for Missions.	Allowance of Presiding Elder.	Receipts of Presiding Elder.	Allowance of Preacher in Charge.	Receipts of Preacher in Charge.	For Bishops.	For Widows, Orphans, and Superannuates.	Total.	Number of Sunday-schools.	Number of Officers and Teachers.	Number of Scholars.	Volumes in Library.	Sunday-school Periodicals Taken.	Collected for Sunday-school Purposes.	Sunday-school Scholars received into the Church.
Shreveport—C. F. Evans	250	...	...	.....	7	$278 25	.....	$46 50	.....	$140 00	.....	$464 75	$300 00	$180 25	$2,200 00	$2,200 00	$30 15	$151 60	$2,462 00	1	17	180	300	200	$27 65	.....
Mooringsport—William Wimberly	144	...	1	9	7	21 00	.....	4 00	.....	2 00	.....	27 00	50 00	17 00	500 00	350 00	5 00	25 00	397 00	2	8	100	115	100	8 00	6
Caddo, F. D. Van Valkenburg	204	...	2	.....	33	116 95	.....	12 25	.....	71 25	.....	200 45	100 00	76 60	800 00	613 10	4 80	70 75	765 25	4	24	185	194	207	35 50	.....
Logansport—Jesse Fulton	142	...	2	2	1	1 25	.....	1 25	.....	.....	.....	2 50	10 00	5 50	325 00	100 00	1 50	2 50	109 50	2	10	50	.....	.....	.....	.....
Mansfield—R. J. Harp	122	...	...	.....	.....	50 00	.....	.....	.....	97 00	.....	147 00	100 00	65 56	850 00	559 44	12 50	41	678 50	1	12	100	300	201	26 97	.....
Pleasant Hill—R. Parvin	430	...	1	35	17	57 00	.....	8 00	.....	21 00	.....	86 00	75 00	37 00	800 00	380 00	6 00	16 00	439 00	3	50	420	200	200	20 00	20
Natchitoches and Tiger Island—C. F. Stivers	67	...	...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	5	30	.....	.....	.....	.....
Anacoco—S. S. Holliday	177	1	4	4	1	75	.....	.....	.....	.....	.....	75	70 00	26 00	300 00	151 00	.....	.....	171 00	4	16	75	.....	75	3 50	2
Red River—R. M. Blocker	90	...	...	16	9	15 00	.....	.....	.....	.....	.....	15 00	100 00	60 00	630 00	390 00	7 00	5 00	460 00	3	12	75	.....	75	10 00	2
Provencal—J. C. Carnline	35	...	1	3	2	50	.....	50	.....	.....	.....	1 00	10 00	6 15	125 00	62 35	50	50	69 50	1	2	12	.....	.....	.....	.....
Coushatta—A. C. Coney	308	...	5	6	.....	56 15	.....	20 00	.....	18 85	.....	95 00	100 00	46 60	600 00	450 00	10 00	35 00	541 50	5	15	145	.....	200	22 00	6
South Bossier—E. B. Foust	225	...	...	20	12	11 00	.....	2 00	.....	.....	.....	13 00	50 00	39 40	500 00	324 10	3 00	9 00	375 50	2	8	40	150	40	5 00	.....
North Bossier—J. B. Cassity	291	...	...	31	17	19 50	.....	7 50	.....	.....	.....	27 00	65 00	34 75	650 00	340 00	5 00	20 50	400 25	.....	.....	.....	.....	.....	.....	.....
Robeline and Many—H. Capers	241	...	...	5	3	30 00	.....	5 00	.....	.....	.....	35 00	50 00	35 00	450 00	403 00	2 00	8 00	448 00	5	16	90	.....	.....	15 00	.....
Sabine—J. M. Franklin	265	...	...	30	2	5 00	.....	.....	.....	.....	.....	5 00	40 00	19 25	430 00	106 00	1 00	.....	126 25	1	16	190	.....	.....	12 00	4
Grand Cane and Woodside—John Pipes	156	...	2	.....	4	15 00	.....	10 00	.....	14 90	.....	39 90	40 00	20 00	500 00	243 75	5 00	10 00	278 75	1	3	20	.....	35	10 75	.....
N. W. Calcasieu—J. F. Carroll	45	...	...	7	1	.....	.....	.....	.....	.....	.....	.....	10 00	7 50	300 00	78 00	.....	.....	85 50	2	10	40	.....	.....	4 00	1
Total	3192	1	18	162	121	$677 35	.....	$117 00	.....	$365 00	.....	$1,159 35	$1,170 00	$670 56	$10,360 00	$6,650 74	$91 45	$394 85	$7,807 60	38	224	1762	1,259	1333	$200 37	41

OPELOUSAS DISTRICT.—C. KEENER, P. E.

Work and Preacher in Charge.	White Members.	Colored Members.	Local Preachers.	Adults Baptized.	Infants Baptized.	Collected for Foreign Missions by Church.	Collected for Foreign Missions by Sunday-school.	Collected for Domestic Missions by Church.	Collected for Domestic Missions by Sunday-school.	Collected by Woman's Foreign Missionary Society.	Collected for Local Missions.	Total for Missions.	Allowance of Presiding Elder.	Receipts of Presiding Elder.	Allowance of Preacher in Charge.	Receipts of Preacher in Charge.	For Bishops.	For Widows, Orphans, and Superannuates.	Total.	Number of Sunday-schools.	Number of Officers and Teachers.	Number of Scholars.	Volumes in Library.	Sunday-school Periodicals Taken.	Collected for Sunday-school Purposes.	Sunday-school Scholars received into the Church.
Opelousas—J. E. Bradley	204	...	...	.....	8	$ 20 00	$6 70	$25 00	.....	$33 50	.....	$ 85 20	$100 00	$77 20	$ 900 00	$600 00	$12 00	$43 50	$717 55	2	12	85	75	60	$39 00	.....
Washington—T. S. Randle	96	...	...	.....	4	23 70	2 00	4 90	.....	23 35	.....	53 95	70 00	36 80	500 00	296 80	7 00	30 00	370 60	1	7	30	300	40	9 30	.....
Plaquemine Brulee—M. C. Manley	725	...	1	5	60	200 00	.....	5 00	.....	28 00	.....	233 00	70 00	70 00	600 00	505 00	10 00	45 00	630 00	3	31	186	100	117	38 65	50
Abbeville—A. E. Clay	123	...	...	.....	.....	2 50	.....	.....	.....	.....	.....	2 50	60 00	57 55	800 00	340 00	2 70	8 50	408 75	2	12	50	150	116	10 00	.....
New Iberia—T. J. Upton	210	...	1	2	6	.....	.....	.....	$66 15	.....	.....	66 15	100 00	37 00	900 00	503 00	.....	30 00	570 00	1	14	110	250	180	25 00	1
Franklin—T. K. Faunt Le Roy	125	...	...	3	30	28 00	.....	10 50	.....	.....	.....	38 50	100 00	58 00	1,200 00	625 00	10 00	40 00	733 60	1	5	60	200	30	4 25	.....
Pattersonville and Morgan City—R. S. Trippett	54	2	...	.....	19	23 00	.....	20 50	.....	.....	.....	43 50	100 00	70 30	1,000 00	714 00	12 00	18 00	814 30	2	14	85	175	85	45 50	.....
Lake Charles—S. S. Keener	84	1	1	3	8	10 00	72 00	17 00	.....	50 00	.....	149 00	70 00	70 00	600 00	502 00	8 00	43 00	623 00	1	11	85	300	100	95 00	2
Sugar Town—H. J. Boltz	283	...	...	4	4	1 00	.....	1 00	.....	.....	.....	2 00	65 00	8 00	300 00	191 89	3 00	.....	202 89	5	20	125	.....	.....	.....	.....
Grand Chenier—E. B. Galloway	42	...	...	3	4	5 00	3 60	3 00	.....	17 90	.....	29 50	60 00	47 65	250 00	183 75	3 75	5 50	240 65	1	6	42	.....	50	7 60	7
Jeanerette and French Mission—S. J. Davies	45	...	...	.....	2	35 00	.....	.....	.....	.....	.....	35 00	60 00	25 05	400 00	215 00	5 00	4 35	249 40	1	7	30	25	126	10 00	.....
Sulphur Mine Circuit	52	...	2	7	6	.....	.....	.....	.....	.....	.....	.....	.....	38 75	.....	102 00	.....	.....	140 75	1	8	28	.....	.....	.....	.....
Vermillionville Circuit—T. S. Randle	59	...	1	.....	4	9 10	.....	4 60	.....	31 45	.....	45 15	.....	30 00	.....	313 10	10 40	12 00	365 50	1	5	30	200	45	19 10	.....
Total	2102	3	6	27	155	$354 80	$84 30	$91 50	$66 15	$184 20	.....	$783 45	$855 00	$626 30	$6,450 00	$5,091 54	$83 85	$279 85	$6,066 39	22	152	946	1,775	949	$303 40	60

	Receipts of Preacher in Charge.	For Bishops.	For Widows, Orphans, and Superannuates.	Total.	Number of Sunday-schools.	Number of Officers and Teachers.	Number of Scholars.	Volumes in Library.	Sunday-school Periodicals Taken.	Collected for Sunday-school Purposes.	Sunday-school Scholars received into the Church.
Lew											
Jan											
A.											
J. F											
T. I											
J. E 00	$516 50	$ 8 90	$44 55	$656 30	2	14	90	.....	100	$20 00	4
A. 00	370 00	5 00	17 00	415 30	3	17	62	25	100	20 00	3
A. 00	557 95	8 35	18 50	661 45	4	20	118	.....	35	15 50	.....
Feli 00	375 00	12 00	23 00	450 00	.....	.....	.....	.....	.....	.....	.....
Sam	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
J. I 00	292 65	2 40	4 30	332 90	3	12	125	.....	.....	4 80	7
J. 00	350 00	5 00	35 00	424 15	2	20	100	.....	.....	15 00	4
J. M 00	460 00	5 00	10 00	505 00	4	24	220	.....	40	24 00	8
Cha 00	200 00	2 00	2 00	212 65	.....	.....	.....	.....	.....	.....	.....
R. M 00	105 00	.....	.....	115 30	1	4	20	.....	30	5 00	.....
R. 00	365 00	7 25	6 80	440 85	3	20	105	.....	135	40 00	17
Cha 00	355 00	4 00	10 00	404 00	1	5	32	200	15	6 00	4
A. T	.....	.....	.....	.....	3	12	60	50	.....	.....	.....
R. S 00	319 75	5 00	15 00	369 40	2	10	35	120	.....	.....	.....
R. 00	81 45	50	1 00	88 45	2	7	60	40	12	.....	1
S. E 00	399 50	.....	5 10	464 60	.....	.....	.....	.....	.....	.....	.....
Cha											
B. C 00	$4,747 80	$65 40	$192 25	$5,539 55	30	168	1027	435	467	$150 30	48
R. J											
Fra											
S. E	.....	.....	.....	.....	3	18	75	.....	.....	.....	.....
J. V 00	$275 00	$ 5 00	$20 00	$330 00	2	15	100	200	152	$52 60	.....
00	162 40	1 40	2 35	178 40	2	10	100	.....	20	9 50	.....
Joh	.....	.....	.....	.....	1	7	90	75	.....	.....	.....
Wil 00	151 00	.....	.....	188 50	3	16	147	.....	40	30 00	.....
00	476 00	8 00	37 35	569 35	.....	.....	.....	50	.....	3 40	.....
E. I 00	414 27	1 00	2 00	440 52	6	33	286	400	230	96 00	7
A. 00	125 00	.....	1 00	126 00	4	20	125	.....	20	20 00	.....
F. I	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Tho 00	214 30	2 00	2 35	226 25	.....	.....	.....	.....	.....	.....	.....
	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
00	482 86	.....	12 40	537 31	.....	.....	.....	.....	.....	.....	.....
	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
N 00	$2,300 83	$17 40	$77 45	$2,596 33	21	119	923	725	462	$211 50	7
Nett											
S											
Hay											
A 00	$ 453 15	$ 8 00	$42 00	$ 573 15	1	13	98	200	154	$29 05	4
00	368 00	8 00	40 00	486 00	2	18	117	100	130	28 50	6
O 00	658 80	6 80	32 15	762 75	3	18	103	500	280	62 00	3
H 00	1,000 00	10 00	63 10	1,179 60	1	12	100	.....	125	15 00	.....
D 00	606 25	9 00	23 35	703 90	4	13	85	150	216	15 00	7
00	650 00	8 80	40 00	771 05	2	10	45	.....	83	17 10	5
B. R 00	383 85	4 00	8 30	446 00	3	12	30	.....	40	15 00	2
50	342 50	.....	11 25	378 75	1	3	40	.....	40	.....	.....
00	263 65	5 00	13 80	309 85	2	12	50	50	12	6 00	4
00	400 86	7 00	16 50	468 36	1	13	45	300	75	5 25	3
00	159 00	2 30	11 25	211 70	1	.....	.....	.....	6	.....	.....
00	169 35	1 00	15 75	216 60	1	6	35	100	3	10 00	2
.....	268 46	.....	.....	281 46	.....	.....	.....	.....	.....	.....	.....
50	$5,723 87	$69 90	$317 45	$6,789 17	22	130	748	1400	1164	$202 90	35
00	$9,730 15	$286 75	$680 20	$10,714 20	12	157	1327	5,856	1861	$558 86	21
00	6,650 74	91 45	394 85	7,807 60	38	224	1762	1,259	1333	200 37	41
00	5,091 54	83 85	279 85	6,066 39	22	152	946	1,775	949	303 40	60
00	4,747 80	65 40	192 25	5,539 55	30	168	1027	435	467	150 30	48
00	2,300 8.	17 40	77 45	2,596 33	21	119	923	725	462	211 50	7
50	5,723 87	69 90	317 45	6,789 17	22	130	748	1,400	1164	202 90	35
50	$34,244 93	$614 75	$1,942 05	$39,513 24	145	950	6733	11,450	6236	$1,627 33	212
50	33,991 14	691 15	2,440 20	47,735 84	164	999	7141	12,945	6507	2,907 02	314
.....	$253 79	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
00	.....	$76 40	$498 15	$8,222 60	19	49	408	1,495	271	$1,279 69	102

Centenary Collections.

	Church Extension Permanent Fund.	Sunday-school Fund.	Domestic Missions.	Centenary College.	Mansfield College.	Church Buildings and Repairs.	Parsonages.	Total.
Caro								$1,022 00
Felic	$150 00	$102 00	$140 00	$ 70 00	$70 00			532 00
St. C						$1,100 00		1,100 00
More	8 35	11 58		100 00		350 00		469 93
Loui								
Algie	10 75		10 75	200 00	10 75			232 25
Lafo								
Bato						6 75		6 75
Plaq		9 50				400 00	$100 00	509 50
	$169 10	$123 08	$150 75	$370 00	$80 75	$1,856 75	$100 00	$2,872 43
Shre						$6,247 50		$6,247 50
Moor								
Cadd		$36 85					$637 80	674 65
Loga								
Man			$15 25		$95 50	102 95		303 70
Plea								
Nate								
Anac								
Red						305 00	45 00	350 00
Prov								
Cous							153 00	153 00
Sout							162 00	162 00
Nort								
Robe								
Sabi								
Grai								
N. W								
		$36 85	$15 25		$95 50	$6,745 45	$997 80	$7,890 85
Ope								
Was								
Ver								
Plac						$1,200 00		$1,200 00
Abb								
New								
Fra								
Patt				$ 2 50		85 00	$500 00	587 50
Lak	$50 00	$9 00		50 00				109 00
Sug	2 00							2 00
Gra						88 00	156 30	244 30
Jea								
Sulp								
	$52 00	$9 00		$52 50		$1,373 00	$656 30	$2,142 80

HOMER DISTRICT.—A. A. CORNETT, P. E.

Work and Preacher in Charge.	White Members.	Colored Members.	Local Preachers.	Adults Baptized.	Infants Baptized.	Collected for Foreign Missions by Church.	Collected for Foreign Missions by Sunday-schools.	Collected for Domestic Missions by Church.	Collected for Domestic Missions by Sunday-school.	Collected by Women's Foreign Missionary Society.	Collected for Local Missions.	Total for Missions.	Allowance of Presiding Elder.	Receipts of Presiding Elder.	Allowance of Preacher in Charge.	Receipts of Preacher in Charge.	For Bishops.	For Widows, Orphans, and Superannuates.	Total.	Number of Sunday-schools.	Number of Officers and Teachers.	Number of Scholars.	Volumes in Library.	Sunday-school Periodicals Taken.	Collected for Sunday-school Purposes.	Sunday-school Scholars received into the Church.
Homer—J. W. Medlock	316		4	9	8	$50 00		$11 85				$61 85	$125 00	$86 35	$700 00	$516 50	$ 8 90	$44 25	$656 30	2	14	90		100	$20 00	4
Tulip—R. T. Parish	290		2	30	5	32 00		10 00		$ 5 00		35 00	75 00	25 30	500 00	370 00	5 00	17 00	415 30	3	17	62	25	100	20 00	3
Haynesville—J. A. Miller	340		3	2	3	35 25	$2 20	13 10				50 55	125 00	76 65	700 00	557 95	8 35	18 50	661 45	4	20	118		35	15 50	
Minden and Mt. Zion—J. A. Parker	170				3					23 10		23 10	80 00	40 00	750 00	375 00	12 00	23 00	450 00							
Minden Circuit—W. H. Maxfield	95		3																							
Sparta and Sabine—R. S. Collier	347		4	9	11	5 05		1 00				6 05	70 00	33 55	500 00	292 65	2 40	4 30	332 90	3	12	125			4 80	7
Arcadia—J. J. Billingsley	260		2	6		60 00		12 50				72 50	70 00	34 15	700 00	350 00	5 00	35 00	424 15	2	20	100			15 00	4
Vernon—J. L. P. Sheppard	200			14	8	20 00		6 00				26 00	80 00	30 00	600 00	460 00	5 00	10 00	505 00	4	24	220		40	24 00	8
Indian Village—C. W. Hodge	136		2	15	2	14 00		2 00				16 00	50 00	8 65	400 00	200 00	2 00	2 00	212 65							
Rochester Mission—W. R. Whatley	95		1	6	12	1 50						1 50	25 00	10 30	235 00	105 00			115 30	1	4	20		30	5 00	
Downsville—C. R. Godfrey	308		1	10	19	8 50		7 25		5 00		20 75	80 00	61 00	635 00	365 00	7 25	6 80	440 85	3	20	105		135	40 00	17
Farmersville—J. M. Johnston	233		2	2	1	4 75		3 55				8 30	60 00	35 00	500 00	255 00	4 00	10 00	404 00	1	5	32	200	15	6 00	4
Summerfield—J. L. Williams	350		1																	3	12	60	50			
Ringgold—J. F. Patterson	250		4	11		10 00		5 00				15 00	50 00	29 65	600 00	319 75	5 00	15 00	369 40	2	10	35	120			
Saline—J. M. Davies	68		1	1	12	1 25		40				65	25 00	5 50	200 00	81 45	50	1 00	88 45	2	7	60	40	12		1
Ruston Circuit—J. K. Stone	276		1	4		3 00						3 00	125 00	60 00	675 00	399 50		5 10	464 60							
Total	5794		31	119	86	$245 20	$2 20	$72 65		$33 10		$341 25	$1,040 00	$534 10	$7,635 00	$4,747 80	$65 40	$192 25	$5,539 55	30	168	1027	435	467	$150 30	48

ALEXANDRIA DISTRICT.—N. S. CORNELL, P. E.

Work and Preacher in Charge.	White Members.	Colored Members.	Local Preachers.	Adults Baptized.	Infants Baptized.	Collected for Foreign Missions by Church.	Collected for Foreign Missions by Sunday-schools.	Collected for Domestic Missions by Church.	Collected for Domestic Missions by Sunday-school.	Collected by Women's Foreign Missionary Society.	Collected for Local Missions.	Total for Missions.	Allowance of Presiding Elder.	Receipts of Presiding Elder.	Allowance of Preacher in Charge.	Receipts of Preacher in Charge.	For Bishops.	For Widows, Orphans, and Superannuates.	Total.	Number of Sunday-schools.	Number of Officers and Teachers.	Number of Scholars.	Volumes in Library.	Sunday-school Periodicals Taken.	Collected for Sunday-school Purposes.	Sunday-school Scholars received into the Church.
Alexandria Circuit	200																			3	18	75				
Alexandria and Pineville—J. M. Beard	102	1	2	3	13	$20 00		$ 4 20		$8 70		$32 90	$75 00	$30 00	$600 00	$275 00	$ 5 00	$20 00	$330 00	2	15	100	200	152	$52 60	
Rapides Circuit—Jephthah Landrum	200		2	15	26	4 40		25				4 65	35 00	12 25	600 00	162 40	1 40	2 35	178 40	2	10	100		20	9 50	
Winfield—J. W. Hearn	206																			1	7	90	75			
Jena—D. C. Barr	147				17								30 00	37 50	315 00	151 00			188 50	3	16	147		40	30 00	
Columbia—J. D. Harper	157		2	6	6	44 50		17 60				62 10	70 00	48 00	700 00	476 00	8 00	37 35	569 35				50		3 40	
Evergreen and Big Cane—S. H. Whatley	187		1	10	9	31 25		1 50		2 75		35 50	60 00	23 25	500 00	414 27	1 00	2 00	440 52	6	33	286	400	230	96 00	7
Avoyelles French Mission	50														350 00	125 00		1 00	126 00	4	20	125		20	20 00	
Spring Creek—Abel Hoffpauir	360		6	4	18																					
Black River—George Jackson	25																									
Vidalia and Troy—L. A. Reed	33				1	10 00						10 00	25 00	7 60	600 00	214 30	2 00	2 35	226 25							
Bayou Bœuf—Frederick White	25																									
Collax and Montgomery—R. A. Davies	144			5	7	18 85		25		6 60		25 70	40 00	42 05	550 00	482 86		12 40	537 31							
Castor Circuit	325																									
Total	2161	1	13	43	97	$120 10		$23 80		$18 05		$161 95	$335 00	$200 65	$4,125 00	$2,300 83	$17 40	$77 45	$2,596 33	21	119	923	725	462	$211 50	7

DELHI DISTRICT.—ROBERT RANDLE, P. E.

Work and Preacher in Charge.	White Members.	Colored Members.	Local Preachers.	Adults Baptized.	Infants Baptized.	Collected for Foreign Missions by Church.	Collected for Foreign Missions by Sunday-schools.	Collected for Domestic Missions by Church.	Collected for Domestic Missions by Sunday-school.	Collected by Women's Foreign Missionary Society.	Collected for Local Missions.	Total for Missions.	Allowance of Presiding Elder.	Receipts of Presiding Elder.	Allowance of Preacher in Charge.	Receipts of Preacher in Charge.	For Bishops.	For Widows, Orphans, and Superannuates.	Total.	Number of Sunday-schools.	Number of Officers and Teachers.	Number of Scholars.	Volumes in Library.	Sunday-school Periodicals Taken.	Collected for Sunday-school Purposes.	Sunday-school Scholars received into the Church.
Monroe—B. F. White	133			1	7	$ 20 00	$20 00	$ 5 00	$5 00			$ 50 00	$ 70 00	$ 70 00	$ 500 00	$ 453 15	$ 8 00	$42 00	$ 573 15	1	13	98	200	154	$29 05	4
Delhi and Floyd—J. M. McKee	268			20	2	45 00	7 00					52 00	100 00	70 00	1,000 00	368 00	8 00	40 00	486 00	2	18	117	100	130	28 50	6
Trenton—William Hart	173	1		6	12	61 45	23 20	6 85		$52 30		143 80	80 00	65 00	800 00	658 80	6 80	32 15	762 75	3	18	103	500	280	62 00	3
Bastrop—J. T. Sawyer	145		1		1	100 00	10 00	15 00		51 60		176 60	100 00	106 50	1,000 00	1,000 00	10 00	63 10	1,179 60	1	12	100		125	15 00	
Lind Grove—R. S. Isbell	282		1	45	92	18 00	5 00					23 00	90 00	65 30	800 00	606 25	9 00	23 35	703 90	4	13	85	150	216	15 00	7
Oak Ridge—J. F. Wynn	165			3	8	60 50	1 00	10 20			$3 50	75 20	77 77	72 25	700 00	650 00	8 80	40 00	771 05	2	10	45		83	17 10	5
Rayville—C. F. Mouholland	163	1		15	41	10 50		3 00		7 55		21 05	73 00	49 85	650 00	383 85	4 00	8 30	446 00	3	12	30		40	15 00	2
Winnsboro—T. B. Reneau	244		1	2	15								65 00	25 00	537 50	342 50		11 25	378 75	1	3	40		40		
Harrisburg and Sandy Island—T. H. McClendon	124			10	4	12 20		3 00				15 20	75 00	27 40	500 00	263 65	5 00	13 80	309 85	2	12	50	50	12	6 00	4
Waterproof and St. Joseph—J. M. Brown	74				1	5 00	7 70	9 00		24 05		45 75	80 00	44 00	800 00	400 86	7 00	16 50	468 36	1	13	45	300	75	5 25	3
Tensas—J. W. Davies	48	2			3	3 55		2 25				5 80	60 00	39 15	400 00	159 00	2 30	11 25	211 70	1				6		
Lake Providence and Pecan Grove—B. Clegg	72					13 75		3 00				16 75	80 00	30 15	700 00	169 35	1 00	15 75	216 60	1	6	35	100	3	10 00	2
Oak Grove and Macona—G. F. Hill	242													13 00		268 46			281 46							
Total	2133	4	3	101	186	$349 95	$73 90	$57 30	$5 00	$135 50	$3 50	$625 15	$950 77	$677 95	$8,437 50	$5,723 87	$69 90	$317 45	$6,789 17	22	130	748	1400	1164	$202 90	35

RECAPITULATION.

	White Members.	Colored Members.	Local Preachers.	Adults Baptized.	Infants Baptized.	Collected for Foreign Missions by Church.	Collected for Foreign Missions by Sunday-schools.	Collected for Domestic Missions by Church.	Collected for Domestic Missions by Sunday-school.	Collected by Women's Foreign Missionary Society.	Collected for Local Missions.	Total for Missions.	Allowance of Presiding Elder.	Receipts of Presiding Elder.	Allowance of Preacher in Charge.	Receipts of Preacher in Charge.	For Bishops.	For Widows, Orphans, and Superannuates.	Total.	Number of Sunday-schools.	Number of Officers and Teachers.	Number of Scholars.	Volumes in Library.	Sunday-school Periodicals Taken.	Collected for Sunday-school Purposes.	Sunday-school Scholars received into the Church.
New Orleans District	1886	8	8	29	94	$715 30	$367 20	$255 05	$10 00	$375 40	$9 00	$1,731 95	$1,185 00	$1,017 10	$ 9,705 00	$9,730 18	$286 75	$680 20	$10,714 20	12	157	1327	5,856	1861	$558 86	21
Shreveport District	3092	1	18	162	121	677 35		117 00		365 00		1,159 35	1,170 00	670 56	10,300 00	6,650 74	91 45	394 85	7,807 60	38	224	1762	1,250	1333	200 37	41
Opelousas District	2102	3	6	27	155	354 80	86 80	91 50	66 15	184 20		783 45	855 00	626 30	6,450 00	5,091 54	83 85	279 85	6,066 39	22	152	946	1,775	949	303 40	60
Homer District	3794		31	119	86	245 20	2 20	72 65		33 10		341 25	1,040 00	534 10	7,635 00	4,747 80	65 40	192 25	5,539 55	30	168	1027	435	467	150 30	48
Alexandria District	2161	1	13	43	97	120 10		23 80		18 05		161 95	335 00	200 65	4,125 00	2,300 83	17 40	77 45	2,596 33	21	119	923	725	462	211 50	7
Delhi District	2133	4	3	101	186	349 95	73 90	57 30	5 00	135 50	3 50	625 15	950 77	677 95	8,437 50	5,723 87	69 90	317 45	6,789 17	22	130	748	1,400	1164	202 90	35
Total this year	15,268	17	79	481	739	$2,462 80	$530 10	$617 30	$ 81 15	$1111 25	$ 12 50	$4,803 10	$5,535 77	$3,726 66	$46,822 50	$34,241 93	$614 75	$1,942 05	$39,513 24	145	950	6743	11,450	6236	$1,627 33	212
Total last year	14,926	21	83	561	876	3,007 30	884 15	800 90	118 45	1360 25	289 60	6,461 05	6,006 00	4,613 35	51,037 50	33,991 14	691 15	2,410 20	47,735 84	164	999	7141	12,945	6507	2,907 02	314
Increase	342															$253 79										
Decrease		4	4	80	137	$544 50	$354 05	$183 60	$37 30	$249 00	$277 10	$1,657 95	$470 23	$986 69	$4,215 00		$76 40	$468 15	$8,222 60	19	49	408	1,495	271	$1,279 69	102

STATISTICAL REPORT NO. 2.

NEW ORLEANS DISTRICT.—J. B. WALKER, P. E.

Work and Preacher in Charge.	Miscellaneous Collections.					Church Property.								Centenary Collections.								
	For the Poor.	For the Bible Cause.	For Education.	For Other Objects.	For Church Extension.	Number of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Other Church Property.	Value of Other Church Property.	Collected for Church Buildings and Repairs.	Collected for Parsonage Buildings and Repairs.	For Foreign Missionary Buildings.	Church Extension Permanent Fund.	Sunday-school Fund.	Domestic Missions.	Centenary College.	Mansfield College.	Church Buildings and Repairs.	Parsonages.	Total.
Carondelet Street—F. R. Hill			$25 00			1	$35,000 00			Depository Building	$15,000 00											$1,022 00
Felicity Street—C. W. Carter	$125 75		50 00	$1,032 15		1	25,000 00				3,000 00				$150 00	$102 00	$140 00	$ 70 00	$70 00			532 00
St. Charles Avenue—B. Carradine	50 00		15 00	1,500 00	$30 00	2	43,330 00			One Lot in Carrollton	650 00									$1,100 00		1,100 00
Morean Street—H. D. Kimball				320 00	8 35	1	20,000 00								8 35	11 58		100 00		350 00		469 93
Louisiana Avenue—S. H. Werlein	31 75		15 10	165 00	26 10	1	9,800 00					$3,150 00										
Algiers and Gretna—J. L. Wright	21 80			38 40		1	5,000 00					50 00			10 75		10 75	200 00	10 75			232 25
Lafourche Circuit—J. T. Scurlock						3	3,000 00															
Baton Rouge—H. O. White	55 90		15 00	165 55		1	25,000 00					86 75								6 75		6 75
Plaquemine and Donaldsonville—F. G. Hocutt	10 00		5 00		5 00	4	2,600 00	1	$3,000 00	One Lot	100 00	800 00	$100 00			9 50				400 00	$100 00	509 50
Total	$295 20		$125 10	$3,221 10	$69 45	15	$168,730 00	1	$3,000 00		$19,750 00	$1,086 75	$100 00		$169 10	$123 08	$150 75	$370 00	$80 75	$1,856 75	$100 00	$2,872 43

SHREVEPORT DISTRICT.—B. F. ALEXANDER, P. E.

Shreveport—C. F. Evans	$199 45		$25 00	$195 45	$ 38 10	1	$17,444 91			Two Lots	$ 100 00	$6,400 00								$6,247 50		$6,247 50
Mooringsport—William Wimberly				18 00		3	2,075 00	1	$ 400 00	One Lot	10 00	50 00	$ 18 00									
Caddo—F. D. Van Valkenburg		50	6 15	21 00	6 50	6⅓	5,100 00	1	800 00	One Camp-ground	200 00					$36 85					$637 80	674 65
Logansport—Jesse Fulton						4	2,000 00															
Mansfield—R. J. Harp						1	3,000 00	1	2,000 00	One College	30,000 00						$15 25		$95 50	102 95		303 70
Pleasant Hill—R. Parvin	5 00					2	2,500 00	1	200 00	Pierce and Paine College	1,600 00											
Natchitoches and Tiger Island—C. F. Stivers						2	6,000 00															
Anacoco—S. S. Holliday						5	500 00			Forty Acres of Land	150 00											
Red River—R. M. Blocker				10 00	350 00	4	3,675 00	1	800 00		145 00									305 00	45 00	350 00
Provencal—J. C. Caroline						2	500 00															
Coushatta—A. C. Coney			10 00			1	4,500 00	1	600 00	Two Camp-grounds	500 00		153 00								153 00	153 00
South Bossier—E. B. Foust			1 25			3½	2,600 00	1	600 00												162 00	162 00
North Bossier—J. B. Cassity			4 00		10 00	4½	2,600 00	1	350 00			50 00	171 00									
Robeline and Many—H. Capers	10 00					3	600 00	1	70 00			50 00										
Sabine—J. M. Franklin						6	600 00	1	200 00													
Grand Cane and Woodside—John Pipes						4	1,500 00					50 00										
N. W. Calcasieu—J. F. Carroll																						
Total	$214 41	50	$46 40	$244 45	$404 60	55⅙	$54 804 91	10	$6,020 00		$2,705 00	$6,600 00	$342 00			$36 85	$15 25		$95 50	$6,745 45	$997 80	$7,890 85

OPELOUSAS DISTRICT.—C. KEENER, P. E.

Opelousas—J. E. Bradley	$25 00	$3 45	$10 50	$105 90		2	$3,100 00	1	$2,500 00													
Washington—T. S. Randle				140 65		2	2,700 00	1	400 00													
Vermillionville—T. S. Randle				18 25		1	1,500 00	1	1,000 00			$ 3 25	$ 53 10									
Plaquemine Brulee—M. C. Manley			7 50	90 00	$17 60	3	4,000 00	1	1,000 00											$1,200 00		$1,200 00
Abbeville—A. E. Clay						1	600 00			One Lot	$100 00											
New Iberia—T. J. Upton						1	4,300 00	1	2,200 00			300 00	200 00									
Franklin—T. K. Faunt Le Roy	30 90		5 00	85 35	13 00	2	4,000 00	1	2,500 00	One Organ	200 00	45 00	15 00									
Pattersonville and Morgan City—R. S. Trippett	27 00		2 50	310 00		2	600 00	1	700 00	Two Lots	650 00	85 00	500 00					$ 2 50		85 00	$500 00	587 50
Lake Charles—S. S. Keener			8 00		18 00	1	1,500 00	1	1,500 00			50 00	50 00		$30 00	$9 00		50 00				109 00
Sugar Town—H. J. Boltz						3	250 00	1	300 00				250 00		2 00							2 00
Grand Chenier—E. B. Galloway					5 00	2	700 00	1	350 00			88 00	156 30							88 00	156 30	244 30
Jennerette and French Mission—S. J. Davies						1	300 00						26 30									
Sulphur Mine Circuit																						
Total	$82 90	$3 45	$33 50	$750 15	$53 60	21	$23,500 00	10	$2,450 00		$950 00	$571 25	$1,251 70		$52 00	$9 00		$52 50		$1,373 00	$656 30	$2,142 80

	Collected for Parsonage Buildings and Repairs.	Centenary Collections. For Foreign Missionary Buildings.	Church Extension Permanent Fund	Sunday-school Fund.	Domestic Missions.	Centenary College.	Mansfield College.	Church Buildings and Repairs.	Parsonages.	Total.
L										
J.										
A										
J.										
T.										
J.										
A-										
F.		$50 00	$28 80	$8 65	$14 40	$379 40	$14 40	$ 257 50	$ 5 00	$ 753 15
S.								110 00	11 00	121 00
J.	$34 00		8 70		24 90	112 45	12 45	500 00	25 00	683 00
J.										
Cl										
R.				2 50				1,500 00		1,582 50
Cl						100 00				100 00
A.										
R.	50 00					211 30				211 30
S.						100 00		400 00		500 00
Cl										
B.			5 00		5 00	5 00		90 00	34 00	139 00
R.										
F.						200 00		2,000 00		2,200 00
	$84 00	$50 00	$32 50	$11 15	$44 30	$1,108 15	$26 85	4,857 50	$75 00	$6,210 45
S.										
J.										
Jo			$4 00	$3 00	$2 00	$2 00	$2 00			$13 00
W										
E.										
A.	$100 00									
F.	242 95									
Th	159 50									
	$502 45		$4 00	$3 00	$2 00	$2 00	$2 00			$13 00
Ne										
Ha										
				$11 25						$ 11 25
		$ 8 50						$ 131 50	$59 00	199 00
	14 95		$35 65	12 00	$20 75	$23 75		4,481 31		4,588 41
			10 00			15 00	$15 00		81 00	121 00
	10 00							450 00		450 00
B.	3 50								6 00	6 00
										5 00
	15 00									
					23 80	11 90	11 90	24 90		73 50
	$28 50	$23 45	$45 65	$23 25	$14 55	$50 65	$26 90	$5,087 71	$146 00	$5,454 16
75	$ 100 00		$169 10	$123 08	$150 75	$ 370 00	$80 75	$1,856 75	$100 00	$3,872 43
00	342 00			36 85	15 25		95 50	6,745 45	997 80	7,890 85
25	1,251 70		52 00	9 00		52 50		1,373 00	656 30	2,142 80
00	74 00	$50 00	32 50	11 15	44 30	1,108 15	26 85	4,857 50	75 00	6,210 45
80	502 40		4 00	3 00	2 00	2 00	2 00			13 00
31	28 50	23 45	45 65	23 25	44 55	50 65	26 90	5,087 71	146 00	5,454 16
11	$2,298 60	$73 45	$303 25	$206 33	$256 85	$1,583 30	$232 00	$19,920 41	$1,975 10	$25,583 69
86	4,829 86									
75	$2,531 26									

CENTENARY COLLEGE,

JACKSON, LA.

First Term begins first Monday in September.
Second Term begins last week in January.

Necessary Expenses to the Close of Session, $190 in the College Department, and $150 in the Preparatory Department.

Complete Classical, Scientific, and Business Courses. Composition and Elocution a specialty. Morality and Religion made prominent. Prompt Attention in Sickness. Refined and Cultured Society. Telegraphic Communication.

Buildings have, within the last eighteen months, been repaired to the extent of $1,800.

An Endowment Fund of $8,000

In cash and notes (chiefly notes) has been raised since July, 1884.

Let the Methodists of the Mississippi and Louisiana Conferences rally to their only Male College, and make it a great success. It is just five miles from the L., N. O., and T. R. R. Students get off at Ethel, six miles from Jackson.

For Catalogues send to

T. A. S. ADAMS, President.

HOMER DISTRICT.—A. A. CORNETT, P. E.

Work and Preacher in Charge.	Miscellaneous Collections.					Church Property.							Centenary Collections.								
	For the Poor.	For the Bible Cause.	For Education.	For Other Objects.	For Church Extension.	Number of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Other Church Property.	Value of Other Church Property.	Collected for Church Buildings and Repairs.	Collected for Parsonage Buildings and Repairs.	For Foreign Missionary Buildings.	Church Extension Permanent Fund.	Sunday-school Fund.	Domestic Missions.	Centenary College.	Mansfield College.	Church Buildings and Repairs.	Parsonages.	Total.
Homer—J. W. Medlock				$800 00		3	$5,000 00	1	$ 600 00					$50 00	$28 80	$8 65	$14 40	$379 40	$14 40	$ 257 50	$ 5 00	$ 753 15
Tulip—R. T. Parish						3½	2,300 00	1	350 00											110 00	11 00	121 00
Haynesville—J. A. Miller					$ 4 00	4	2,500 00	1	2,500 00				$34 00		8 70		24 90	112 45	12 45	500 00	25 00	683 00
Minden and Mt. Zion—J. A. Parker						4	3,500 00	1	1,050 00	One Acre of Land	$ 5 00											
Minden Circuit—W. H. Maxfield																						
Sparta and Sabine—R. S. Collier				75 00		4	2,000 00			Camp-ground and Organ	300 00											
Arcadia—J. J. Billingsley				20 00	10 00	3	1,500 00	1		One Lot and Camp-ground	275 00					2 50				1,500 00		1,582 50
Vernon—J. L. P. Sheppard						3	1,200 00			One Camp-ground	300 00							100 00				100 00
Indian Village—C. W. Hodge						3	600 00															
Rochester Mission—W. R. Whatley						3	1,000 00	1	300 00	Fifty-eight Acres of Land	300 00											
Downsville—C. R. Godfrey						4	1,725 00	1	225 00	One Camp-ground	250 00	$135 00	50 00					211 30				211 30
Farmersville—J. M. Johnston						5	3,000 00					400 00						100 00		400 00		500 00
Summerfield—J. L. Williams						4	1,000 00															
Ringgold—J. F. Patterson						3	600 00	1	350 00						5 00		5 00	5 00		90 00	34 00	139 00
Saline—J. M. Davies						2	700 00															
Ruston Circuit—J. K. Stone						4	3,000 00	1	200 00									200 00		2,000 00		2,200 00
Total				$895 00	$14 00	52½	$20,625 00	9	$5,575 00		$1,430 00	$535 00	$84 00	$50 00	$32 50	$11 15	$44 30	$1,108 15	$26 85	4,857 50	$75 00	$6,210 45

ALEXANDRIA DISTRICT.—N. S. CORNELL, P. E.

Work and Preacher in Charge.	For the Poor.	For the Bible Cause.	For Education.	For Other Objects.	For Church Extension.	Number of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Other Church Property.	Value of Other Church Property.	Collected for Church Buildings and Repairs.	Collected for Parsonage Buildings and Repairs.	For Foreign Missionary Buildings.	Church Extension Permanent Fund.	Sunday-school Fund.	Domestic Missions.	Centenary College.	Mansfield College.	Church Buildings and Repairs.	Parsonages.	Total.
Alexandria and Pineville—J. M. Beard					$3 20	1	$4,000 00	2	$3,200 00						$4 00	$1 00	$2 00	$2 00	$2 00			$13 00
Rapides Circuit—Jephthah Landrum					10	5	700 00	1	300 00													
Winfield—J. W. Hearn						2	700 00															
Jena—D. C. Barr						2	550 00															
Columbia—J. D. Harper	$15 00		$5 00	$25 00	5 00	3	3,000 00	1	600 00				$100 00									
Evergreen and Big Cane—S. H. Whatley	25 00					4	2,973 80	1	350 00			$522 80	242 95									
Spring Creek—Abel Hoffpauir						4	1,000 00	1	250 00	Two Camp-grounds	$150 00		159 50									
Black River—George Jackson																						
Vidalia and Troy—L. A. Reed						1	3,000 00															
Bayou Boeuf—Frederick White																						
Colfax and Montgomery—R. A. Davies						1	1,000 00	1	800 00	One Lot in Colfax	200 00											
Total	$10 00		$5 00	$25 00	$8 30	23	$16,923 80	7	$5,500 00		$350 00	$522 80	$502 45		$4 00	$3 00	$2 00	$2 00	$2 00			$13 00

DELHI DISTRICT.—R. RANDLE, P. E.

Work and Preacher in Charge.	For the Poor.	For the Bible Cause.	For Education.	For Other Objects.	For Church Extension.	Number of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Other Church Property.	Value of Other Church Property.	Collected for Church Buildings and Repairs.	Collected for Parsonage Buildings and Repairs.	For Foreign Missionary Buildings.	Church Extension Permanent Fund.	Sunday-school Fund.	Domestic Missions.	Centenary College.	Mansfield College.	Church Buildings and Repairs.	Parsonages.	Total.
Monroe—B. F. White				$177 00		1	$4,375 00															
Delhi and Floyd—J. M. McKee				44 50	$18 00	2	2,500 00	1	$ 500 00	One Lot	$ 20 00					$11 25						$ 11 25
Trenton—William Hart			$4 90	60 00	8 50	3	4,000 00	1	350 00	One School-house and Lot	1,600 00			$ 8 50						$ 131 50	$59 00	199 00
Bastrop—J. T. Sawyer		$20 00	10 00	35 00	25 50	2	5,500 00	1	1,000 00			$1,481 31		14 95	$35 65	12 00	$20 75	$23 75		4,481 31		4,588 41
Lind Grove—R. S. Isbell						4	2,200 00	1	1,000 00						10 00			15 00	$15 00		81 00	121 00
Oak Ridge—John F. Wynn	$15 00		3 75			2	3,000 00	1	800 00	One Lot	25 00	500 00	10 00							450 00		450 00
Rayville—C. F. Munhofland	21 00		1 00		2 00	1	450 00			One Organ	50 00		3 50								6 00	6 00
Winnsboro—T. B. Rencan						4	4,500 00															
Harrisburg and Sicily Island—T. H. McClendon		1 00	2 00		4 00	3	2,000 00															5 00
Waterproof and St. Joseph—J. M. Brown				32 20	9 00	4	4,500 00	1	800 00				15 00									
Tensas—J. W. Davis			1 00							One Acre of Land	10 00											
Lake Providence and Grand Cane—B. Clegg						2	2,000 00			Three Lots	150 00	75 00					23 80	11 90	11 90	24 90		73 50
Oak Grove and Macona—G. F. Hill						1	300 00															
Total	$36 00	$21 00	$22 65	$348 70	$67 00	29	$35,325 00	6	$4,450 00		$1,855 00	$5,056 31	$28 50	$23 45	$45 65	$23 25	$44 55	$50 65	$26 90	$5,087 71	$146 00	$5,454 16

RECAPITULATION.

	For the Poor.	For the Bible Cause.	For Education.	For Other Objects.	For Church Extension.	Number of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Other Church Property.	Value of Other Church Property.	Collected for Church Buildings and Repairs.	Collected for Parsonage Buildings and Repairs.	For Foreign Missionary Buildings.	Church Extension Permanent Fund.	Sunday-school Fund.	Domestic Missions.	Centenary College.	Mansfield College.	Church Buildings and Repairs.	Parsonages.	Total.
New Orleans District	$295 20		$125 10	$3,221 10	$ 69 45	15	$168,730 00	1	$3,000 00		$19,750 00	$ 4,086 75	$ 100 00		$169 10	$123 08	$150 75	$ 370 00	$80 75	$1,856 75	$100 00	$3,872 43
Shreveport District	214 45	$ 50	46 40	244 45	404 60	55⅙	54,804 91	10	6,020 00		32,705 00	6,600 00	342 00			36 85	15 25		95 50	6,745 45	997 80	7,890 85
Opelousas District	82 90	3 45	33 50	750 15	53 60	21	23,500 00	10	12,450 00		950 00	571 25	1,251 70		52 00	9 00		52 50		1,373 00	656 30	2,142 80
Homer District				895 00	14 00	52½	29,625 00	9	5,575 00		1,430 00	535 00	71 00	$50 00	32 50	11 15	44 30	1,108 15	26 85	4,857 50	75 00	6,210 45
Alexandria District	40 00		5 00	25 00	8 30	23	16,923 80	7	5,500 00		350 00	522 80	502 40		4 00	3 00	2 00	2 00	2 00			13 00
Delhi District	36 00	21 00	22 65	348 70	67 00	29	35,325 00	6	4,450 00		1,855 00	5,056 31	28 50	23 45	45 65	23 25	44 55	50 65	26 90	5,087 71	146 00	5,454 16
Total this year	$ 668 55	$ 24 95	$232 65	$5,484 40	$ 616 95	195 3-6	$328,908 71	43	$36,995 00		$57,040 00	$17,372 11	$2,298 60	$73 45	$303 25	$206 33	$256 85	$1,583 30	$232 00	$19,920 41	$1,975 10	$25,583 69
Total last year	1,254 90	196 70	317 60	5,833 63	1,099 15	183 5-6	332,808 67	37	33,030 00		56,594 00	19,344 86	4,829 86									
Increase						11⅔		16	$3,965 00		$446 00											
Decrease	$586 35	$171 85	$84 95	$349 23	$482 20		$3,899 96					$1,972 75	$2,531 26									

CENTENARY COLLEGE,

JACKSON, LA.

First Term begins first Monday in September.
Second Term begins last week in January.

Necessary Expenses to the Close of Session, $190 in the College Department, and $150 in the Preparatory Department.

Complete Classical, Scientific, and Business Courses. Composition and Elocution a specialty. Morality and Religion made prominent. Prompt Attention in Sickness. Refined and Cultured Society. Telegraphic Communication.

Buildings have, within the last eighteen months, been repaired to the extent of $1,800.

An Endowment Fund of $8,000

In cash and notes (chiefly notes) has been raised since July, 1884.

Let the Methodists of the Mississippi and Louisiana Conferences rally to their only Male College, and make it a great success. It is just five miles from the L., N. O., and T. R. R. Students get off at Ethel, six miles from Jackson.

For Catalogues send to

T. A. S. ADAMS, President.

D. H. HOLMES & CO.

DIRECT IMPORTATION

OF

DRY GOODS.

HOUSE ESTABLISHED 1842.

15 Bourbon St., 155 Canal St., and 16 Dauphin St.,

NEW ORLEANS, LA.

Purchasers will find in our house at all times a most complete assortment of

Fancy and Staple Goods.

Importing directly all foreign fabrics, and having the Eastern markets continually watched, we can offer to buyers goods at the most reduced prices.

Orders from the country will meet with prompt attention. Samples sent on order.

D. H. HOLMES & CO.

EDUCATIONAL INSTITUTIONS.

CENTENARY COLLEGE OF LOUISIANA.

This institution derives its title from the date of its origin in the year 1839—the one hundredth year after the formation of the first Methodist Society by John Wesley. It owes its existence to the Rev. B. M. Drake. The conception was his, and the measures inaugurated to give it birth and growth were his, warmly indorsed by the Rev. John Lane, of Vicksburg.

Certain centenary offerings were set apart for this purpose, and these were soon supplemented by the active and successful agencies of the Revs. C. K. Marshall and Elias R. Porter.

This College was first located at Clinton, Miss., an inducement having been offered. The first organized meetings of its Board of Trustees were held here, and here the Board elected as first President the Rev. David Patton, then Principal of Wilbraham Academy, Massachusetts. Upon his failure to accept, they elected the Rev. T. C. Thornton, President; and his brother, J. B. C. Thornton, Professor of Natural Science; and James B. Dodd, Professor of Mathematics. With this organization the College went into operation in the fall of 1841, at Brandon Springs, near Brandon, Miss.

In 1842, in the month of January, Professor W. H. N. Magruder was elected to the chair of Languages, which position he accepted. This chair was subsequently divided, Professor Magruder retaining the Greek, and Judge William Mills being placed in the chair of Latin.

The location at Brandon Springs proving unfortunate, the College was removed to Jackson, La. The change was effected by buying a State school at this place called the College of Louisiana. In the summer of 1845 Centenary College was removed to Jackson, La. The alumni of the State school were adopted, and the Board of Trustees added to Centenary College the words "of Louisiana," and thus it got its legal name.

Its first President after its removal was the Hon. D. O. Shattuck, elected in 1845. Under this new administration its growth was rapid and its usefulness greatly enlarged. It thus met a long-felt want—that of a first-class college.

In 1857 a new center building was erected at a cost of sixty thousand dollars, containing a magnificent audience-room, society halls, recitation-rooms, library-rooms, etc. This structure is perhaps unsurpassed for beauty, elegance, and spaciousness.

During the session immediately preceding the war the maximum number of students was enrolled—two hundred and sixty. It remained suspended during the war, sometimes used as a hospital for Confederate soldiers, and again as temporary barracks for Federal troops.

The name of Hon. Edward McGehee, of Woodville, Miss., must not be passed in silence. He was, measured by his princely gifts, the best friend Centenary College ever had. From its inception down to his death he cherished great love for the College, and demonstrated it not more by his liberal donations than in many other ways. He was its great patron before the war, as also after this dark period. Since the war substantial aid has been given by Hon. E. J. Gay and J. H. Keller, of New Orleans, and other friends not a few.

Bishop J. C. Keener was elected President of the Board of Trustees in 1866, and still holds that office. His presence, counsel, and encouragement have been, and are still, favorably felt; and by his personal sacrifice of time, toil, and money, he has shown an unabated interest in the being and well-being of the College.

The names of the Presidents of the Board of Trustees in the order of their election are as follows: Rev. John Lane; Rev. William Winans, D.D.; Hon. D. O. Shattuck; Rev. B. M. Drake, D.D.; Rev. W. H. Watkins, D.D.; Bishop J. C. Keener, D.D., LL.D.

The following is a list of its successive Presidents, with date of election: Rev. T. C. Thornton, 1841; Hon. and Rev. D. O. Shattuck, D.D., 1845; Rev. A. B. Longstreet, D.D., 1848; Rev. R. H. Rivers, D.D., 1849; Rev. B. M. Drake, D.D., 1854; Rev. J. C. Miller, A.M., 1855; Rev. W. H. Watkins, D.D., 1865; Rev. C. G. Andrews, D.D., 1871; Rev. D. M. Rush, A.M., 1882.

Names of Professors at different times: J. B. Dodd, LL.D., Mathematics; W. H. N. Magruder, LL.D., Ancient Languages; W. C. Drake, A.M., Greek; J. C. Miller, A.M, Mathematics; Rev. A. R. Holcombe, A.M., Greek, Mathematics, and Natural Science; Rev. W. H. Scales, A.M., Latin and Mathematics; G. H. Wiley, Ancient Languages; Rev. J. M. Pugh, A.M., Mathematics; Rev. J. J. Wheat, D.D., Greek; N. R. Leslie, M.D., Natural Science; D. Martindale, A.M., Natural Science; T. S. Jones, A.M., M.D., Natural Science; E. Lepage, A.M., Modern Languages; M. Caillout, M.D., Modern Languages; Rev. J. E. Sandstrom, Modern Languages; Rev. D. M. Rush, A.M., Mathematics and Natural Science; S. J. Jones, A.B., Ph.D., Mathematics and Natural Science; Rev. J. E. Harrison, A.B., Mathematics and Natural Science; J. W. Lipscomb, A.B., Modern Languages; W. P. Overbey, B.S., Modern Languages; George E. Green, A.B., Modern Languages; H. C. Mounger, A.B., Mathematics and Natural Science.

The following is a list of the Principals of the Preparatory Department: Rev. A. G. Miller, A.M.; W. H. Potter, A.M.; Rev. R. S. Holcombe, A.B.; John C. Wiley, A.M.; Rev. R. D. Norsworthy, A.M.; J. C. Hopkins, A.B.; T. J. Kernan, A.M.; J. D. Wall, A.B.; W. F. Norsworthy, A.M.

MANSFIELD FEMALE COLLEGE.

In the year 1854 the Rev. Henry Coleman Thweatt, D.D., and the Rev. Wm. E. Doty, arrived in Mansfield, La., on a prospecting tour for the location of a female college. Dr. Thweatt was a graduate of the University of Virginia, and had been engaged in the ministry in the Memphis Conference of the Methodist Episcopal Church, South, where he built one of the finest churches in that city. He afterward labored in Mississippi, and built a college there. Having seen the need for an institution of high grade at some suitable point west of the Mississippi, he visited Caddo parish, and finding the Rev. Mr. Doty, an intelligent and liberal man of like views with himself, and also possessed of considerable wealth and influence, the two set out together to find the desired location. When they reached Mansfield, in De Soto parish, they thought they had found the spot. On an elevated plateau forming the water-shed between the waters of Red River and the Sabine—a location free from malaria, with a dry, sandy soil, and a rich agricultural country on all sides—they selected the site where the College now stands. The navigable waters of Red River connecting with the Mississippi on the east, and the immense and fertile plains of Texas spreading out on the west, Dr. Thweatt determined to build a college there with ample facilities for the education of the daughters of the land. A liberal subscription was made by citizens of Mansfield and the Methodists of the surrounding parishes, amounting to twenty-five thousand dollars, and the foundation was laid in 1855. Meantime the school was opened in a commodious frame structure, now used as the steward's department of the College. In 1856 the halls of the new brick edifice were opened, and the College was adopted by the Louisiana Conference, with Dr. Thweatt as President, and the Rev. Epaminondas Pitts as Vice-president.

Prosperity attended the institution from its first announcement, and many of the fair daughters of wealthy planters soon found their way to its instructors. Dr. Thweatt was an active canvasser as well as a popular preacher, and he labored with zeal to establish the College in the affections of the people. He continued in charge of its fortunes till the year 1860, when increasing years and infirmities compelled him to retire. He lived in the neighborhood of Mansfield till the

year 1880, when he died, lamented by the Church and honored by all his former pupils. He was buried on the College grounds, and a handsome monument has been erected to his memory by the Louisiana Conference.

On the retirement of Dr. Thweatt, the Rev. Charles B. Stuart, of Randolph-Macon College, Virginia, was chosen President. He, with his excellent wife—Mrs. Lizzie Stuart—for a number of years administered the affairs of the College with great popularity and success. Mrs. Stuart died in 1870, and President Stuart retired from the College in 1876. He now resides at Marshall, Texas, and is still actively employed in the work of education. Professor Stuart's presidency covered the period of the war between the States, by which the finances of the College were seriously affected. In fact, the College was sold for debt. Its buildings were taken in possession by the Confederate authorities and used as a hospital for the army. After the battles of Mansfield and Pleasant Hill, many wounded and sick soldiers were brought to the College and kindly cared for by the citizens.

In 1864, the Rev. J. C. Keener, D.D., of the Louisiana Conference, hearing of the sale of the College, and its probable loss to the Church, generously undertook the redemption of the property. By a skillful and energetic movement he procured a sufficient sum to satisfy the purchaser, and by the payment of twenty-six thousand dollars the College was restored to its original owners, and has continued in the possession of the Conference.

By a clause in the act of the Conference reëstablishing the College, it is now managed by a Board of five Trustees, appointed by the Bishop, and they are forever prevented from creating any obligation that may involve the property of the College in debt, or render it liable to sale. This wise restriction has caused a new system of employing the Faculty, so that the President is now responsible for all salaries, and has the nomination of all his assistants, with the approbation of the Board of Managers.

In 1876 Mr. Stuart retired from the presidency, and the Rev. Thomas Armstrong, of Alabama, was chosen to succeed him. He continued in office until 1880, when the Rev. J. Lane Borden was elected for the term of three years. In 1883, on the retirement of President Borden, the Rev. F. M. Grace, D.D., was elected President for the term of three years.

The College has done great good in the cause of religious education, and continues in prosperity. It has never had an abler Faculty, and its labors, trials, and success bind the Church by a stronger obligation than ever to make it what its founders intended—one of the noblest institutions of learning in the whole land.

SKETCHES OF THE LIVES OF PREACHERS.

John Pipes was born in Ouachita parish, February 21, 1818. In his boyhood the Church services of the neighborhood were held at his father's house. He was converted October 14, 1840, while on his way to a camp-meeting near Minden, La., at which place he was received into the Church by the Rev. Richmond Randle. In 1842 he received license to exhort from the Rev. Edwin Phillips, pastor of Ouachita Circuit. In 1843 he was licensed to preach by the Quarterly Conference where the Rev. D. M. Wiggins, P. E., presided, and was admitted on trial into the Mississippi Conference, at Woodville, at the close of this year, and was sent to Caddo Circuit as junior preacher, with the Rev. P. M. Goodwyn. In 1844 Bishop Janes, who presided at the Conference convened at Port Gibson, sent him to Monroe Circuit as junior preacher with the Rev. R. M. Crowson. He was ordained deacon by Bishop Soule at New Orleans in 1845, and was sent to East Feliciana Circuit as junior preacher with the Rev. Thomas Clinton. In January, 1847, he was present at the organization of the Louisiana Conference, and was sent to Andrew Chapel, in New Orleans. At the next Conference, which met at Minden, Bishop Paine ordained him elder, and sent him to Preston Colored Mission, which work he served three years successively, viz., 1848, 1849, and 1850. In 1851 he was sent to Chicot Circuit, and in 1852 to Milliken's Bend, La.; in 1853 and 1854 to Mansfield and Pleasant Hill; in 1855 to Homer Circuit; 1856 and 1857 to Bastrop; 1858, 1859, and 1860, Shreveport District as presiding elder. In 1861 and 1862 he served the Pleasant Hill Circuit; in 1863, 1864, and 1865—as a war measure—the Natchitoches Mission. The next four years, from 1866 to 1869, he was on Mansfield Circuit, when he was placed on the Shreveport District from 1870 to 1873. Thence he was moved to De Soto Circuit, which he served four years, from 1874 to 1877, and was sent the next four years to Logansport Mission. In 1882 and 1883 he was on the Caddo Circuit, and in 1884 was placed on Grand Cane Circuit. On June 24, 1849, he married Miss Harriet Postell Shaffer, by whom he has had four children, all of whom have been educated and still live. Out of ten grandchildren nine are still living. This year terminates the fortieth consecutive year of his active itinerant ministry.

John Barnard Cassity, the son of Jesse and Margaret Cassity, was born in Morgan county, Ky., July 4, 1838. He was received into the Methodist Episcopal Church, South, by the Rev. N. B. Young, of the Mississippi Conference, in 1869, in British Honduras, Central America; was licensed to preach on Caddo Circuit, Louisiana Conference, Nov. 9, 1872; was ordained local deacon by Bishop Wightman at Trenton, La., Dec. 17, 1876, and at the same time and place was admitted on trial in the Louisiana Conference. He was admitted into full connection at Baton Rouge, December, 1879, and was ordained elder by Bishop McTyeire in New Orleans, Jan. 8, 1882. In 1877, 1878, and 1879, he was appointed to Pleasant Hill Circuit; in 1880, 1881, and 1882, he served the Coushatta Circuit, and in 1883 and 1884 the North Bossier Circuit. On the Pleasant Hill Circuit he built two small churches and one large camp-meeting shed; in the town of Coushatta, in 1880, another church; and a beautiful church at Campo Bello, in Red River parish, in 1882. He has been a member of the Joint Board of Finance for five years.

J. D. Harper, the son of Henry W. Harper and Juliana Pierce, was born in Shelby county, Ala., March 19, 1846; was converted at Alabama camp-ground, in Claiborne parish, La., October, 1859; joined the Church on probation under the Rev. D. P. Cullen, in August, 1859, and was received into the Church by the Rev. C. W. Hodge, in 1860. He married Miss Virginia Fox, at Alexandria, La., Dec. 27, 1881; was admitted on trial in the Louisiana Conference in

January, 1873, and into full connection in January, 1875; was ordained deacon by Bishop Pierce, Jan. 12, 1873, and elder by Bishop Wightman, January, 1877. He served Washington Station in 1873, Arcadia Circuit in 1874, Plaquemine and Gross Tete Circuit in 1875, Evergreen Circuit in 1876, Lake Charles Station in 1877, Opelousas District in 1878 and 1879, Alexandria Circuit in 1880 and 1881, Columbia Circuit in 1882, 1883, and 1884. He built one church on Columbia Circuit in 1883.

CHARLES F. STIVERS is the son of W. H. Stivers, M.D., and Mary L. Hargrove, and was born in Bastrop, La., in October, 1860. He was converted and joined the Church in August, 1878; was admitted on trial in the Louisiana Conference in January, 1880, at Baton Rouge; ordained deacon by Bishop McTyeire, in New Orleans, in January, 1882. In 1880 he was junior preacher on Evergreen Circuit, in 1881 was preacher in charge of the Little River Circuit, in 1882 of the Lafourche Mission, and in 1883 and 1884 of Natchitoches Station.

J. J. BILLINGSLEY was born Dec. 31, 1852; licensed to preach Dec. 31, 1872; admitted on trial in the Louisiana Conference in January, 1873; ordained deacon at Alexandria by Bishop Paine, in January, 1875, and elder at Trenton, in January, in 1878, by Bishop Wightman. He has served the following appointments, viz.: 1873 Winnsboro Circuit as junior preacher, under the Rev. J. M. McKee; 1874 Wesley Chapel Circuit, in Tensas parish; 1875 and 1876 Lake Charles Circuit; 1877 and 1878 Opelousas Station; 1879 New Iberia Station; 1880 Arcadia Circuit; 1881 and 1882 Mansfield Station; 1883 Moreau Street Church, in New Orleans; and in 1884 Arcadia Circuit. He built a church costing about $1,800 at Lake Charles in 1875, and in 1884 a parsonage at Arcadia costing $1,000, and has started, at the same place, a church to cost from $2,000 to $3,000. He also completed and furnished the parsonage at Mansfield, La.

THOMAS J. UPTON is the son of David W. Upton and Susan R. Tomlin, and was born at Columbus, Ga., May 18, 1830. He joined the Church in September, 1848, and was converted the following November. He was licensed to preach in Marion county, Ga., June 7, 1856; was admitted on trial in the Louisiana Conference in February, 1867; was ordained deacon by Bishop Paine, Dec. 19, 1858, and elder by Bishop Andrew, Dec. 3, 1865. He has traveled the following works, viz.: Tensas Colored Mission in 1857, Winnsboro Circuit in 1858, Deerfield (afterward Delhi) Circuit in 1859, Delhi Circuit in 1860, Carroll Circuit in 1861 and 1862, Delhi Circuit in 1863, Lake Besteneau (afterward Mount Lebanon) Circuit in 1864, Mount Lebanon Circuit in 1865, Sparta Circuit in 1866, Vernon Circuit in 1867 and 1868, Minden Circuit in 1869, Homer Circuit in 1870. In 1871 and 1872 he was Agent for Homer College, and in 1873 and 1874 was its Financial Secretary. In 1875 and 1876 he was on the Haynesville Circuit, in 1877 on the Lisbon Circuit, on Arcadia Circuit in 1878 and 1879, on Tulip Circuit in 1880 and 1881, and in the New Iberia Station in 1882, 1883, and 1884. He married, on Dec. 13, 1849, Miss Elizabeth Wheeler, of Talbot county, Ga., by whom he has had nine children, seven of whom are now living, and are members of the Methodist Episcopal Church, South.

ROBERT ANDREW DAVIS was born in Franklin, Tenn., Aug. 24, 1842; was baptized in infancy; joined the Church on Rich Valley Circuit, Tennessee Conference, in August, 1853; was converted at Center camp-meeting the following October; was licensed to preach under the ministry of the Rev. J. G. Ray; was admitted on trial in the Tennessee Conference in October, 1860, in the same class with the Rev. Felix R. Hill, D.D., and was appointed junior preacher on Montgomery Circuit, under the Rev. E. T. Hart. In June, 1861, he came to Louisiana and entered the Confederate Army. In 1866 he was ordained deacon by Bishop Andrew, at New Orleans, during the session of the General Conference. In December, 1866, he was admitted on trial in the Louisiana Conference, at Baton Rouge, and appointed to Big Cane and Evergreen Circuit. He was returned to the same work in 1867, as junior preacher to his father, but was changed by the presiding elder to Spring Creek Circuit. He was admitted into full connection in December, 1868, by Bishop Kavanaugh, and was transferred to

the Mississippi Conference, where he served the Clover Hill Circuit for two years. He was ordained deacon at Crystal Springs by Bishop Doggett, in December, 1870, and transferred to the Louisiana Conference, and served the Columbia Circuit in 1871 and 1872. Here, on Jan. 1, 1871, he married Miss Lizzie A. Day. In 1873 he served Lake Charles Circuit, and that year bought and paid for a church-lot, raised the walls of a church, covered it, and procured enough lumber to floor it. In 1874 and 1875 he was appointed to Pattersonville and Morgan City, in 1876 and 1877 to Vermillionville and Plaquemine Brulee Circuit, in 1878 and 1879 to Mooringsport Circuit. On this latter work he raised sufficient means to buy a parsonage. In 1880, 1881, and 1882 he filled the North Bossier Circuit; in 1883 the Many Circuit, where he bought a church in the town of Many, and procured a lot for a church in Robeline. In 1884 he was sent to Colfax and Montgomery Circuit, where he bought and furnished a parsonage. He is the son of the Rev. J. S. Davis, a superannuated member of the Louisiana Conference.

S. H. Whatley, son of the Rev. Uriah Whatley, of the Louisiana Conference, and Jane Walker, was born in Catahoula parish, La., May 11, 1846. He was converted near White Sulphur Springs, in Catahoula parish, April 17, 1859, under a sermon of the Rev. B. F. Alexander, on Psalms xxiii. and xxiv., on "The Dissolution of Man," and joined the Church under the ministry of the Rev. E. W. Yancey. He was married to Miss Ada Dayton, Nov. 18, 1868; was admitted on trial in the Louisiana Conference in 1881, and into full connection in 1883; was ordained local deacon by Bishop McTyeire in 1882. He traveled the Rapides Circuit in 1881 and 1882, the Colfax and Montgomery Circuit in 1883, and Evergreen and Big Cane Circuit in 1884. He has procured three parsonages, viz., one at Ada, La., one at Montgomery, and one at Big Cane. He has built two churches—at Beulah and Gray's Creek; also one school-house, and bought a church-lot at Colfax, La.

R. M. Blocker is the son of the Rev. Micajah Blocker and Mary East. He was born in Leak county, Miss., March 25, 1852; was converted and joined the Church at Sugar Town, La., Aug. 24, 1869, under the ministry of the Rev. John A. Monroe. He married Miss Louisa O. Welch, Oct. 12, 1871. He was licensed to preach Oct. 19, 1872, by the Rev. B. F. White, P. E.; was admitted on trial in the Louisiana Conference in December, 1877, and into full connection in January, 1882; was ordained local deacon Dec. 16, 1877, by Bishop Paine, and elder Jan. 13, 1884, by Bishop Parker. He traveled the Anacoco Circuit as a supply in 1877, and in 1878 as preacher in charge; the Natchitoches (afterward the Many) Circuit from 1879 to 1882, and the Red River Circuit in 1883 and 1884. He built a parsonage on Many Circuit in 1881, and bought one at East Point on Red River Circuit in 1883, besides building two churches on the latter circuit in 1884.

James L. Wright is the son of William T. and Anna Wright, and was born in Russellville, Ky., Sept. 21, 1822. He was converted in Poydras Street Methodist Episcopal Church, South, in New Orleans, in February, 1842; joined the Church on probation under the Rev. Elijah Steele, and was baptized and received into full connection by the Rev. Wm. A. Curtis, local elder. He married Miss Mary Ann Grant, of New Orleans, May 29, 1843. He was admitted on trial into the Mississippi Conference in December, 1845; was discontinued, at his own request, at the first session of the Louisiana Conference, held in Opelousas in January, 1847. He organized and served the Union (now Farmersville) Circuit in 1846, and in 1847 was employed by the presiding elder to travel the Monroe Circuit in place of the Rev. —— Tinder, who died after reaching his work. In January, 1848, he was admitted on trial in the Louisiana Conference, and appointed to the Monroe Colored Mission; in 1849 he was admitted into full connection, and ordained deacon by Bishop Capers. In 1850 he served the Farmersville Circuit, and in 1851 the Bastrop Circuit; in 1852 and 1853 he was a local preacher; in 1854 he was reädmitted, was ordained elder by Bishop Andrew, and sent to North Bossier Circuit; in 1855 he was returned to the North Bossier Circuit, and built three churches; he was on the Red River Circuit in 1856 and 1857, on Ho-

mer Circuit in 1858, on Bastrop Circuit in 1859 and 1860; in 1861 and 1862 he served the Jefferson (now Oak Ridge) Circuit, in 1863 the Jefferson (now Oak Ridge) Mission, in 1864 the Plantersville (now Lind Grove) Circuit; in 1865 he was a chaplain in the Confederate Army, and in 1866 on the Jeffersonville Circuit. In 1867 he was presiding elder of the Bastrop District, in 1868 preacher in charge of the Bastrop Circuit and Mission, in 1869 of the Lind Grove Circuit, in 1870 of the Thibodeaux and Houma Mission, in 1871 of Pine Grove and Wright's Chapel Circuit, in 1872 and 1873 of the Rayville Circuit, in 1874 and 1875 of the Oak Ridge and Prairie Mer Rouge Circuit, in 1876 of Rayville Circuit, in 1877 and 1878 of Delhi Circuit, in 1879 of Trenton Circuit, in 1880 of Waterproof, Vidalia, and St. Joseph Circuit, in 1881 of the Columbia Circuit. In 1882 he was superannuated, and in 1883 and 1884 was in charge of churches in Algiers and Gretna.

R. S. Isbell was born in Richmond, Va., Feb. 6, 1836, and is the son of Col. Robert H. and Sarah Isbell, a sister of the late Rev. Dr. Wm. A. Smith, of the Virginia Conference. He was converted in 1855, while a student at Randolph-Macon College, during a protracted meeting conducted by the Rev. Dr. Wm. A. Smith and the Rev. J. C. Granbery, of the Virginia Conference—the latter then chaplain of the College, and now one of our Bishops. He joined the Methodist Episcopal Church, South, at the same time and place, and was received into full connection by the Rev. John C. Granbery. He has been twice married—the first time to Mrs. M. A. Laure, daughter of Valery Herbert, of Iberville parish, and the second time to her sister, Mrs. Mary M. Boatner, widow of the Hon. Mark Boatner, of Caldwell parish. He was licensed to preach in New Iberia in 1871; served as supply on Prairie Gregg Circuit in 1872; was admitted on trial in the Louisiana Conference held in New Orleans in January, 1873, and into full connection at Alexandria, in January, 1875. He was ordained deacon by Bishop Marvin at Baton Rouge, in January, 1874, and elder by Bishop Paine at Alexandria, in January, 1875. In 1873 he was on Abbeville Circuit, in 1874 on Plaquemine Brulee Circuit, in 1875 on Plaquemine Brulee and Washington Circuit, in 1876, 1877, and 1878 on Washington Circuit, in 1878 and 1880 on Columbia Circuit, in 1881 on Floyd Circuit, in 1882 on Delhi and Madison Circuit, in 1883 on Delhi and Floyd Circuit, and in 1884 on Lind Grove Circuit. He received the degree of A.M. from Randolph-Macon College, where he graduated in 1858, and where he taught in 1859. He taught also in the Baton Rouge Collegiate Institute, with Professor W. H. N. Magruder, in 1860 and 1861; was a professor in the Louisiana Military Seminary near Alexandria, in 1860 and 1861; and was the Principal of the Iberia Collegiate Institute during 1868–1871.

Joseph B. Walker, A.M., D.D., was born of Methodist parents, in the city of Washington, D. C., Jan. 2, 1817. He joined the Methodist Episcopal Church at the Asbury camp-ground in Tennessee in August, 1835, as a probationer, and about a year after, at the same camp-ground, professed saving faith in Christ. On Oct. 4, 1836, he was licensed to preach by the Montgomery Circuit Quarterly Conference, in Tennessee, presided over by the Rev. A. L. P. Green, D.D. He was immediately recommended as a suitable person to be received into the traveling connection, and was admitted on trial in the Tennessee Conference, at Columbia, Tenn., in October, 1836. He remained a member of that Conference ten years, filling two circuits and eight stations. He was married near Canton, Miss., Nov. 26, 1844, to Miss Rebecca Jane Ridley; and in December, 1846, was transferred by Bishop Andrew from the Tennessee to the Mississippi Conference, which met at Natchez. In that Conference he filled one circuit and two stations, and was then transferred by Bishop Paine to the Louisiana Conference and stationed at the Carondelet Street Church, in January, 1852, and filled that pulpit at different times for fifteen years, besides being nominally appointed to that charge three years while the Federal Army held the city of New Orleans, and the Methodist Episcopal Church, North, held the pulpits of our Church. During his absence he was three years stationed at Port Gibson, Miss., as a supply. In July, 1865, he returned to New Orleans and to the pastorate of the Carondelet Street Church, until January, 1871, when he was transferred by Bishop Doggett to the

Texas Conference and stationed at St. John's Church, in Galveston, where he remained four years. At the end of this time domestic reasons compelled his return to the Louisiana Conference. Before his transfer to the Texas Conference he was for two years pastor of the Felicity Street Church, and one year presiding elder of the New Orleans District. On his return to the Louisiana Conference in December, 1875, he was appointed presiding elder of the New Orleans District, and pastor of the Felicity Street Charge, serving two years on the district and four years as pastor of this church. At the end of this pastorate he was again stationed at the Carondelet Street Church, where he remained two years, and was then returned to the New Orleans District. The year following he was stationed at the St. Charles Avenue Church, while for the past two years he has been presiding elder of the New Orleans District. The degree of Master of Arts was conferred on Dr. Walker by our own Centenary College, and that of D.D., by the La Grange College, of North Alabama, so long under the presidency of Bishop Paine. Dr. Walker is by years old, but in good health, well preserved, and doing full work.

C. T. Munholland, the son of Moses Munholland and Gerizim C. Maben, was born in Yazoo county, Miss., April 6, 1841, and born again in November, 1868 or 1869, under the ministry of the Rev. M. C. Manley. He joined the Church in August, 1878, and was received by the Rev. James E. Bradley. He married Miss S. J. Rundell, Aug. 20, 1857, in Madison parish, La.; was admitted on trial in the Louisiana Conference at Baton Rouge, in December, 1879, and received into full connection at New Orleans in January, 1882; was ordained local deacon by Bishop Keener in December, 1879, and elder by Bishop Parker at New Orleans, in January, 1884. He traveled the Castor Circuit in 1880, the Webster Circuit in 1881, the Sparta Circuit in 1882 and 1883, and the Rayville Circuit in 1884.

T. K. Faunt Le Roy is the son of John F. Faunt Le Roy, M.D., and Lavinia B. Turner, and was born in Clarke county, Va., Aug. 29, 1837. He came to Louisiana in 1862 to take command of the left of the Semmes Battery of Light Artillery; was promoted to the rank of captain, and served upon the staff of Lieut.-gen. S. B. Buckner as Inspector of Artillery and Assistant Chief of General Buckner's Division. He was married Dec. 29, 1864, to Miss A. A. Bright, daughter of the Rev. J. E. Bright, D.D., of Tennessee; and the second time to Mrs. E. H. Morgan, daughter of John Y. Young, M.D., of Arkansas, on Dec. 24, 1874. He was converted under the ministry of the Rev. N. A. Cravens, in Minden, La., and received into the Church by the Rev. H. Q. White, in October, 1873; admitted into the Louisiana Conference on trial in January, 1877, and into full connection in January, 1879; was ordained deacon at Felicity Street Church, New Orleans, in January, 1879, by Bishop McTyeire, and elder at Shreveport in 1881 by Bishop Keener. He served the Plaquemine and Gross Tete Circuit four years, and the Franklin Station four years—on the first of which works he built three churches; on the second he has repaired the church-building. For three years he served as chairman of the Committee of Examination for the class of the fourth year.

J. M. Beard was born near Holly Springs, Miss., Sept. 30, 1847, and is the son of Thomas L. Beard and Lucy E. Fout. He was converted while a student at the University of Virginia, under the ministry of the Rev. Mr. Lindsay, in May, 1866; was received into the Methodist Episcopal Church, South, by the Rev. F. S. Petway, at Memphis, in 1868. He married Miss Sarah A. Schroder, Jan. 15, 1882. Having previously served Conference appointments as a "supply," he was received on trial in the North-west Texas Conference, in November, 1872, and was transferred to the Memphis Conference in November, 1873. In November, 1874, he voluntarily retired from the ministry to enter the practice of law, for which he had been educated. He served one year in the Louisiana Conference before admission on trial in 1878, having charge of the Algiers Station. As Conference appointee—besides smaller works—he served Chatfield Circuit, in the North-west Texas Conference, one year; Huntington Station, Memphis Conference, one year; Algiers Station, Louisiana Conference, two years; Moreau Street

Church, New Orleans, three years, and his present work—Alexandria and Pineville—two years. He was ordained deacon at Shreveport, La., in December, 1880, by Bishop Keener, and elder at Mansfield, in January, 1883, by Bishop Wilson.

JOHN STONER DAVIS, the son of John and Milly Davis, was born in Giles county, Tenn., March 27, 1815. He was converted at a camp-meeting at Cornersville, Tenn., Aug. 24, 1829; joined the Church Sept. 8, 1829, under the ministry of the Rev. Dr. Gilbert Taylor; was married to Miss Mary Ann White, the daughter of Benjamin R. and Eliza M. White, in Franklin, Tenn., Feb. 28, 1841; was admitted on trial in the Tennessee Conference in the fall of 1836, and into full connection in 1838; was ordained deacon in 1839 and elder in 1840, by Bishop Andrew. He served the Red River, Fountain Head, Randolph and Harmony Circuits, Spring Hill Station, Limestone and Red River Circuits, when he located for one year; was reädmitted and traveled the Carthage Circuit, when his health failing he located, and so remained till 1860, when he was reädmitted into the Louisiana Conference. He traveled the Que de Tortue Circuit five years on account of the war. In 1867 he was appointed to Plaquemine Brulee; in 1868 he took a supernumerary relation, but was afterward appointed by the presiding elder to Evergreen and Big Cane; was reäppointed by Bishop ——— to the same work in 1869, and was sent, in 1870, to Columbia Circuit. In 1871 he was a supernumerary, and his health continuing bad a superannuated relation was granted him in 1872, and renewed from year to year till the present.

JAMES ANTHONY PARKER is the first son of Asa H. Parker and Lucy Foster Breedlove, and was born in Crawford county, Ga., July 2, 1837. Under the ministry of his uncle, the Rev. John H. Breedlove, he joined the Methodist Episcopal Church, South, in 1849, and was converted under the ministry of the Rev. Lewis B. Payne in 1853. He was licensed to exhort in Coffee county, Ala., in 1856, and married Oct. 2, of that year; was licensed to preach Nov. 11, 1858; admitted on trial in the Alabama Conference in December, 1860, and served as a missionary in West Florida till July, 1861, when he entered the Confederate Army as a private in Company A, Eighteenth Alabama Regiment. His health failing, he was discharged from the army in August, 1862; and in 1863 he served the Elba Circuit, in 1864 the Mt. Ida Circuit. In 1864 he was ordained deacon and elder by Bishop Andrew, and sent as a missionary to Clayton's Division of the Army of Tennessee. After the war he served the Ramer Circuit in 1866, Newton Circuit in 1867, Milton Station and Pensacola District in 1868, 1869, and 1870. He married the second time on Nov. 2, 1870. At the close of 1870 Bishop McTyeire transferred him to the Little Rock Conference, where he served the El Dorado Circuit in 1871 and 1872, in 1873 and 1874 the Camden District, and in 1875 and 1876 the Magnolia Circuit. At the close of 1876 Bishop Wightman transferred him to the Louisiana Conference and placed him on Homer Circuit, where he remained four years. In 1881 he was on the Homer District, but in July of that year his health failed, and in 1882 he was superannuated. In 1883 he was sent to Minden Circuit, and returned in 1884. He received an academic education at Red Level Academy, in Wilkerson county, Ga.; beyond this he has been educated in the saddle, where he learned to read his Greek Testament.

JESSE FULTON, son of Jesse Fulton and Mary E. Verner, was born March 24, 1831, in Baton Rouge, La. He was converted in childhood, and joined the Church in Bayou Sara, La., when twelve years of age, under the ministry of the Rev. John Eddings, of the Mississippi Conference. He married Miss Mary A. Phipps on Feb. 18, 1858, and was married the second time to Mrs. Lucy A. Brown on Dec. 4, 1865. He was admitted on trial in the Louisiana Conference in December, 1855, and into full connection in February, 1858; was ordained deacon in Mansfield, La., by Bishop Pierce, in February, 1858; and elder by Bishop Andrew in Franklin, La., in December, 1859; was junior preacher on Lafourche and Bayou Black in 1856 and 1857; in 1858 and 1859 was on Plaquemine and Gross Tete, in 1860 was junior preacher on the South Bossier Circuit, in 1861 and 1862 on Lake Besteneau Circuit, in 1863 and 1864 on De Soto Circuit, in 1865 on Pleasant Hill Circuit, in 1866 and 1867 on Campte Mission, in 1868, 1869, and 1870 on Springville Circuit, in 1871 on Black Lake Circuit, in 1872 and 1873 on

Arcadia Circuit, in 1874 on Springville Circuit; in 1875 he was a supernumerary, and in 1876 on the Springville Circuit. For several years after this he occupied a superannuated relation, but was made effective in 1883, and in 1884 was sent to Logansport Mission.

J. White Davis, the son of the Rev. John S. and Mary Davis, was born in Lincoln county, Tenn., Jan. 20, 1859; was converted and joined the Church under the ministry of his own brother, the Rev. Robert A. Davis, in Caldwell parish, La., in 1870. He went to school to the Rev. J. Lane Borden, and to Centenary College; received license to preach in 1880, under the ministry of the Rev. D. M. Rush, now President of Centenary College, and was admitted on trial in this Conference in January, 1882, and received into full connection in January, 1884. He was ordained deacon by Bishop Kavanaugh, in January, 1884, and has served two works, viz.: Sugar Town Circuit in 1882, and Tensas Circuit in 1883 and 1884.

George M. Liverman, the son of Jonathan and Martha Liverman, was born in Jefferson county, Ala., Dec. 29, 1838. He was left an orphan in childhood, and was educated at Cooper's Institute. He professed religion and joined the Church in 1858. He served through the late war, and was wounded by a shell in the battle of Corinth, Miss. He was licensed to preach in the Congregational Methodist Church in 1866, and ordained elder in 1877. He married Miss Lavinia Jones on May 12, 1877: joined the Mississippi Conference in December, 1869; and served the Holmesville and Magnolia Circuit in 1870, Rankin Circuit in 1871, and Forest Circuit in 1872. In December, 1872, he was transferred to this Conference, and has served the following works, viz.: Floyd and Delhi Circuit in 1873, Floyd Circuit in 1874, South Bossier Circuit in 1875 and 1876, North Bossier Circuit in 1877, De Soto Circuit in 1878 and 1879, Caddo Circuit in 1880 and 1881, Evergreen Circuit in 1882, and Coushatta Circuit in 1883. In 1884 he was superannuated. In 1877 he lost his first wife, and was married in 1880 to Miss Nannie Hungerford. In 1875 he was elected Principal of the Fillmore Male and Female Academy.

R. T. Parish was born in Mississippi, Feb. 29, 1820, and is the son of John G. Parish and Eliza Ann Trevathan. He was converted and joined the Church in 1856, was licensed to preach in 1858, was admitted on trial in 1858, and into full connection in 1860; was ordained deacon by Bishop Andrew in ——, and elder in ——. He received his education at an old-field school in Mississippi, which he has improved by unaided application. He married Miss Judith Merrell. He has filled the following appointments, viz.: Calcasieu, 1858 and 1859; North Rapides, 1860; Centerville, from 1861 to 1863; North Rapides, 1864 and 1865; Columbia, 1866; Farmersville, 1867; Ouachita Circuit, 1868; Farmersville, from 1869 to 1872; Castor Circuit, 1873; Ouachita Circuit, 1874; Downsville Circuit, 1875; Marion Circuit, 1876; Farmersville Circuit, 1877; Indian Village, from 1878 to 1881; Arcadia, 1882 and 1883; and Tulip, 1884.

E. B. Foust, the son of William and Evaline Foust, was born in Lafayette county, Miss., July 19, 1844. Under the ministry of the Rev. E. B. Harris, of Oxford Circuit, he joined the Church as a seeker of religion in 1857, and was converted in 1858 under the ministry of the Rev. W. S. Janes. He was admitted on trial in the Mississippi Conference in November, 1871, and appointed to the Holly Springs Circuit. In 1873 he was transferred to the Louisiana Conference, and appointed to Big Cane Circuit; in 1874 was ordained deacon by Bishop Marvin, and sent to Lake Charles Station; in 1876 to Simsport Circuit, at the close of which year he was ordained elder by Bishop Wightman, at Trenton. From 1877 to 1880 inclusive he was stationed at Abbeville, in 1881 on Mooringsport Circuit, and from 1882 to 1884 inclusive on South Bossier Circuit.

J. L. P. Sheppard was born in Montgomery county, Ala., Dec. 4, 1841; joined the Church under the ministry of the Rev. R. T. Williams, in Ouachita parish, La., in 1865; was converted under the same ministry in 1869. He was licensed to preach in 1872; admitted on trial in this Conference and ordained local deacon by Bishop Wightman in 1876, and elder by Bishop McTyeire in 1881.

He has served the following works, viz.: Rapides Circuit in 1877 and 1878, Pineville and Colfax Circuit in 1879, Bayou Boeuf and Evergreen from 1880 to 1881, Pineville in 1882, Webster in 1883, and Vernon in 1884.

C. W. Hodge was born in Jasper county, Ga., March 9, 1815. His father—J. E. Hodge—was son of the Rev. James Hodge, of the Methodist Episcopal Church; and his mother was the daughter of Jeremiah Lumsden, who joined the South Carolina Conference in 1804; and he the son of Elijah Lumsden, who was admitted into the same Conference in 1785. The parents of Brother Hodge were pious and thoroughly Methodistic. He received his education in his native State. In 1836 he volunteered as a soldier and went into the Creek and Seminole War. In December, 1856, he moved to Alabama; and in 1843, at a camp-meeting held in Green county, Ala., he was most happily converted, and joined the Methodist Episcopal Church. He married Miss Aseneth M. George, of Perry county, Ala., in 1844, and in December, 1844, came to Union parish, La. He was licensed to preach in October, 1853, and admitted on trial into the Louisiana Conference in December, 1854; was appointed to Castor Circuit in 1855 and 1856, to Harrisonburg Circuit in 1857, to Vernon Circuit in 1858 and 1859, to Farmersville Circuit in 1860. In 1861 he was returned to Vernon Circuit, during which year he came out with the first company of volunteers in the Confederate service from that parish, and joined the Twelfth Louisiana Regiment, which was ordered to Columbus, Ky. Resigning from this command, he came home and organized another company, with which he joined the Thirty-first Louisiana Regiment. After the war he was elected to the State Legislature, where he served in 1863 and 1864. In 1866 he served the Dugdemona Circuit, and located in 1867. He was reädmitted in 1875, though almost every year of his location he traveled under the presiding elder. In 1875 and 1876 he traveled the Indian Village Circuit, in 1877 the Farmersville Circuit, in 1878 the Arcadia Circuit, in 1879 the Centerville Circuit, in 1880 and 1881 the Colony and Faulk's Chapel, in 1882 the Rayville Circuit, in 1883 the Rochester Mission, and in 1884 the Indian Village Circuit.

N. S. Cornell, eldest son of Abram and Mary Ann Cornell, was born in Saratoga county, N. Y., Aug. 29, 1833. He was educated at Jonesville Academy and Union College; converted under the ministry of the Rev. P. P. Harrower, and joined the Church at the age of sixteen years. On leaving college he went to the chair of Mathematics in Fayette University, Iowa, where he remained one year, and came South and united with the Society at Washington, Adams county, Miss. He was licensed to preach Oct. 30, 1858; admitted on trial in the Mississippi Conference at Woodville, in the winter of 1858–59, and appointed junior preacher on the Warren Circuit, and afterward to the following works, viz.: Deer Creek, Kingston, Bayou Pierre, Canton, Camden, Kingston, and Washington. He was admitted into full connection at Natchez, Nov. 25, 1860, and ordained deacon by Bishop Early; and in 1862 ordained elder by Bishop Pierce. At Brookhaven, in 1866, he was located at his own request, and came into the bounds of the Louisiana Conference, into which he was reädmitted at Alexandria, in the winter of 1874, and received the following appointments in the order named, viz.: Lake Providence and Pecan Grove, Oak Ridge (four years), Rayville (two years), and then back to Oak Ridge. In January, 1883, he was appointed to the Alexandria District, and returned in 1884 and 1885.

F. D. Van Valkenburg, the son of William M. Van Valkenburg and Emily Allis, was born in Steuben county, N. Y., Oct. 9, 1841. His parents moved to Arkansas in 1847, and located at Warren, in Bradley county, where his father followed the mercantile business till 1867, when he died. He served four years in the Confederate Army, having his right shoulder broken by a minie-ball at the battle of Murfreesboro, and was for four months a prisoner in Camp Morton, Indiana. He professed religion when fifteen years old; was licensed to exhort in 1869, and to preach, by the Rev. Dr. A. R. Winfield, June 25, 1870; was ordained deacon by Bishop Wightman, Dec. 8, 1872; and elder by Bishop Kavanaugh, Dec. 13, 1874. The first Annual Conference he ever attended he helped to entertain in 1868, and the next he attended was as a lay delegate. He was admitted on trial in the fall of 1870 and sent to Hot Springs, and returned there in 1871. In

1872 he traveled the Benton Circuit, in 1873 the Collegeville Circuit, in 1874 the Austin Circuit, in 1875 the Hickory Plains Circuit, in 1876 and 1877 the El Dorado Circuit, in 1878 the Mount Pleasant Circuit, and in 1879 and 1880 he was local. He was on Benton Circuit in 1881, Mineral Springs in 1882, and the Center Point in 1883. In 1884 he traveled the Caddo Circuit in the Louisiana Conference, and was regularly transferred to this Conference in 1885. He has been twice married—the first time, on Nov. 21, 1867, to Miss Bazemore, of Upatoie, Ga., who died in 1869, leaving one child; the second time, Oct. 29, 1871, to Mrs. Banford, daughter of William H. Hite, at Hot Springs, Ark., who had one child by a previous marriage. Four children have been laid to rest, and seven living ones demonstrate the goodness of Him who setteth the solitary in families.

Thomas H. McClendon, the son of Thomas and Mary McClendon, was born in Heard county, Ga., Aug. 20, 1833, and moved, with his parents, to Alabama in 1837, where he lived till the fall of 1848, when he came to Claiborne parish, La. His mother was a daughter of the Rev. Thomas Cook, of Georgia. He joined the Methodist Episcopal Church, South, at Dudleyville camp-ground, at which his father tented for years. He was licensed to preach in 1855, on Homer Circuit, admitted on trial in the Louisiana Conference in December, 1855, at Bastrop, and appointed junior preacher on Natchitoches Circuit, with the Rev. C. W. Coursey. In 1857 he served the Dugdemona Circuit, in 1858 and 1859 the Winnsboro Circuit. On Nov. 17, 1859, he married Miss H. A. Green, daughter of the Rev. Thomas and Tabitha R. Green, of Sicily Island. In 1860 he filled the Farmersville Circuit, in 1861 the Homer Circuit, in 1862 the Trinity Circuit, in 1863 the Macon Circuit, in 1864 and 1865 the Winnsboro Circuit, in 1866 the Sicily Island and Boeuf Prairie Circuit, in 1867 the Boeuf River Circuit, in 1868 and 1869 the Winnsboro Circuit, in 1870 the Boeuf Prairie Circuit, in 1871 and 1872 the Sicily Island and Boeuf Prairie Circuit, in 1873 and 1874 the Lind Grove Circuit, in 1875 and 1876 the Floyd Circuit, in 1877 and 1878 the Rayville Circuit, in 1879 and 1880 the Floyd Circuit, In 1881 and 1882 he was presiding elder of the Shreveport District, and in 1883 and 1884 he served the Harrisonburg and Sicily Island Circuit. He built the Sicily Island and the Boeuf Prairie churches in 1859, also a parsonage in 1873, the Girard parsonage in 1877, and the Floyd parsonage in 1879. He was ordained deacon by Bishop Pierce at Mansfield in 1858, and elder by Bishop Andrew at Franklin in 1860.

Joseph W. Medlock is the son of James and Caroline Medlock, and was born in Putnam county, Ga., Jan. 30, 1848. He was converted, and joined the Church under the ministry of the Rev. Thomas J. Upton, in this State, and married Miss Fannie Upton, Jan. 30, 1871. He was licensed in 1869; received on trial in this Conference in 1870, and into full connection in 1873. He was ordained deacon by Bishop Doggett in 1871, and elder by Bishop Keener in 1873. He has served the following works, viz.: Louisville Circuit in 1870, Lisbon in 1871, Lind Grove in 1872, Ringgold in 1873, Franklin Station in 1874 and 1875, Alexandria and Pineville Station in 1876, South Bossier from 1877 to 1880, Vernon in 1881 and 1882, Homer in 1883 and 1884. A new church was built under his ministry in Jackson parish in 1870, and another at Lisbon in 1871. Plans were inaugurated for a new church on South Bossier Circuit, in 1880, which were subsequently carried out. In 1882 he built a church at Woodville, on Vernon Circuit, and made considerable repairs to the parsonage. On Homer Circuit he has built a handsome church at Arizona, and made considerable repairs to the church at Lisbon, besides purchasing and furnishing a parsonage at Homer. For several years he has been chairman of the Examining Committee for class of first year.

Joseph H. Stone is the son of Hardeman Stone and Susanna Russell, and was born in Dickson county, Tenn., July 4, 1831. His education was received in a country school. He was converted under the ministry of the Rev. Harvey Brigham, of the Cumberland Presbyterian Church, and joined that Church in October, 1849. He joined the Methodist Episcopal Church, South, by letter, in 1852; was licensed to preach on Swan Circuit, December, 1854, and admitted on trial into the Tennessee Conference in October, 1855. There he filled in the order named the following appointments: Madison, Moultrie, Cornersville, and

Sparta. He was ordained deacon in 1857 and elder in 1859 by Bishop Early, and in 1859, by the same Bishop, was transferred to Louisiana Conference, and sent to Point Jefferson Circuit. In 1861 and 1862 he was stationed at Cadiz Street Church, in what is now the city of New Orleans—then Jefferson City; on Monroe Circuit in 1863; on Boeuf River Circuit in 1864 and 1865; on Bayou Bartholomew Circuit in 1866; on Sicily Island Circuit in 1867; on Harrisonburg and Sicily Island Circuit from 1868 to 1870. On Jan. 9, 1867, he was married to Miss Jennie M. Lovelace. In 1871 he served Franklin Circuit. In 1872 and 1873 he was a supernumerary on account of family affliction, and lost his wife on Feb. 6, 1872. In 1874 and 1875 he was presiding elder on Alexandria District; in 1876 served Harrisonburg and Sicily Island Circuit, and on Dec. 24, 1876, was married to Miss Sallie E. Lovelace. In 1877 he served the Haynesville Circuit; from 1878 to 1880 the Homer District; in 1881 and 1882 the Homer Circuit; in 1883 the Vernon Circuit, and in 1884 the Ruston Circuit.

B. F. Alexander is the son of Amzi C. Alexander and Elizabeth Watkins Holliday, daughter of the Rev. Charles Holliday, and was born near Scottsville, in Allen county, Ky., April 12, 1829. His education was received in the seminary of his native town. He was converted at home March, 1849, and received into full Church-membership in December of the same year—but served as superintendent of Sabbath-school and class-leader from previous June. He was licensed to exhort in 1850, and to preach on Scottsville Circuit, by the Rev. N. H. Lee, P. E. He was admitted on trial in the Louisville Conference, September, 1852, at Louisville, Ky., and sent as junior preacher to Hopkinsville Circuit and South Christian Mission; but in February, 1853, was placed in charge of the Mission for the remainder of the year. In 1853 he was sent to Rumsey Circuit, but returned home after the first quarter on account of failing health. He was admitted into full connection in 1854; ordained deacon by Bishop Paine, and transferred to Louisiana Conference and appointed by Rev. Dr. Keener to take charge of Thibodeaux Station. In 1855 he served New Iberia Circuit; in 1856 the Opelousas Circuit; and at the close of the year was ordained elder by Bishop Kavanaugh, at Waterproof, La. In 1857 he served the New Orleans Circuit, and during the year the Algiers Church was built and paid for, and the Cadiz Street Church, of which St. Charles Avenue Church is the successor, was begun. From 1858 to 1860 he was Agent for Pierce and Paine College, and in 1860 in charge of Pleasant Hill Circuit. In 1861 he served the Lake Providence Circuit, in 1862 the Gross Tete Circuit, in 1863 the Washington Circuit; but in April he entered the Confederate States Army as chaplain of the Twenty-eighth Regiment of Louisiana Volunteers, where he remained in 1864 and 1865. In June, 1865, he was appointed presiding elder of Shreveport District, and continued there through 1869—the last year increasing his labors by becoming Agent for the S. W. Bible Society. On Nov. 10, 1867, he was married to Miss Frances L. Bowman, at Mansfield, La., by the Rev. John Pipes. In 1870 and 1871 he was presiding elder of Lake Providence District and Agent of the S. W. Bible Society. He was in charge of Waterproof Circuit in 1872 and 1873, of Tensas Chapel Station in 1874, of Delhi and Madison Circuit in 1875 and 1876, of Floyd Circuit in 1877, of Winnsboro Circuit in 1878, of Sicily Island in 1879; but in May he was made presiding elder of Delhi District by Bishop McTyeire, and continued there from year to year through 1882, and from January, 1883 to 1885, was sent to Shreveport District. In 1882 his wife departed this life. Most of the time since the war he has been chairman of the Conference Board of Missions. In 1882 he was a delegate to the General Conference, and served on the following committees, viz.: On Revisals, on Appeals, and on Church Extension.

John A. Miller, son of Matt. L. and L. E. Miller, was born in Anderson district, S. C., Jan. 25, 1832. In 1845 his parents moved to Jackson county, Ala., where, in 1847, he professed religion and joined the Methodist Episcopal Church, South. During that winter he moved with his parents to La Fayette county, Miss. On Oct. 2, 1852, he was licensed to preach by the Quarterly Conference of Coffeeville Circuit, Grenada District, Memphis Conference, of

which the Rev. Robert L. Andrews was presiding elder, and was immediately after admitted on trial into the Memphis Conference, and sent as junior preacher to Pontotoc Circuit, in North Mississippi. In the following March he was put in charge of Carrollville Circuit, to fill the place of the Rev. B. B. Ross, elected to a professorship in La Grange College. In 1854 he traveled Fulton Circuit, and on October 29 was ordained deacon by Bishop Paine. In 1855 he was removed by the presiding elder from Okalona Circuit, where the Bishop appointed him, to the Carrollville Circuit, whose pastor had died. In the fall of 1855 he was transferred to the Louisiana Conference with the Rev. S. B. Surratt, and was appointed to New Orleans Circuit. At the Waterproof Conference, Feb. 8, 1857, he was ordained elder by Bishop Kavanaugh, and sent to Mount Bayou and Bayou Vidal Circuit, where he built a chapel costing about $800, which the Rev. B. M. Drake dedicated. In February, 1858, at the Mansfield Conference, he was sent to Richmond and Madison Colored Mission, and supplied the immense territory by preaching sometimes three and sometimes five times on Sabbath. To other difficulties an overflow of the Mississippi River was added, and the itinerant's horse had to be substituted by the skiff, or "dug-out." In 1858 and 1859 he was sent to Pattersonville Circuit, and inaugurated Methodist preaching in Brashear City, which he gave them once a month. On July 29, 1859, he married Miss Rosa B. Mills, at Chappell Hill, Texas, and secured this year a parsonage in the town of Pattersonville. In 1860 and 1861 he was sent to Island and Wright's Chapel. In 1862 he was sent as chaplain to the Ninth Mississippi Regiment, Confederate States Army, and the following year was returned to Pattersonville Circuit; but, in consequence of the latter appointment being within the Federal lines, he was removed to Homer Circuit, whose pastor had died. In December, 1863, the Conference which met at Homer returned him to that work. He served the Claiborne Circuit the following year, and in December, 1865, was sent to Minden Circuit. In December, 1866, he was presiding elder of the Homer District; the next year on Mount Lebanon Circuit, and December, 1868, on Haynesville Circuit, where he remained four years. In 1873 he went to South Bossier Circuit, in 1874 to the Minden Circuit, and in 1875 was made presiding elder of Homer District, which he served three years. In December, 1877 to 1879 he was appointed to the Haynesville Circuit, in 1880 to Minden Circuit, and from 1881 to 1883 he was returned to Haynesville Circuit. He was a delegate to the General Conference at Atlanta, Ga., and served in that body on the Committee on Revisals. His wife died suddenly of heart disease, Sept. 23, 1871, leaving four children, the youngest of whom was only three months old. In the care of these children he has had the assistance of his sister and mother—the latter of whom has reached the ripe age of seventy-six years, though for ten years she has been rendered helpless by paralysis.

Richard M. Crowson, the son of Richard and Sarah Crowson, was born in Madison county, Ala., Dec. 20, 1812. His father died when he was fourteen years old, and the only schooling he had was paid for by his own labor. He was converted and joined the Church at a camp-meeting in 1830. He taught school for two years; was licensed to preach in 1833; was admitted on trial into the Alabama Conference in December, 1833, and appointed to Leaf River Circuit; to Talapoosa Mission in 1834; received into full connection December, 1835, and ordained deacon by Bishop Soule. In 1836 he was appointed to Mannamarger Mission, in Eastern Mississippi. In November, 1836, he was married to Miss Frances A. McGowen. In 1837 he was appointed to Tuscaloosa Circuit, 1838 to Kamper Circuit, after which he located on account of financial embarrassment. He was reädmitted into the Mississippi Conference in 1844, and traveled the Greensboro Circuit, 1845 Monroe Circuit, 1846 the Monroe Colored Mission, 1847 and 1848 the Red River Circuit, 1849 the Minden Circuit, 1850 the Darbonne Circuit, 1851 and 1852 the Ouachita Circuit. He was then local for two years, and in 1855 and 1856 traveled the Farmersville Circuit, 1857 the Vernon Circuit, 1858 and 1859 Sparta Circuit, 1860 Evergreen, 1861 and 1862 Ouachita. He spent nine months in the Confederate States Army, in 1862, as chaplain. In 1863 he served Bastrop Circuit, 1864 Evergreen, 1865 and 1866 Bienville Circuit, 1867 and 1868 Sparta Circuit, 1869 and 1870 Ringgold Circuit.

In 1871 and 1872 he was again local. From 1873 to 1876 he served Sparta Circuit, in 1877 the Webster Circuit, 1878 to 1880 Sparta Circuit, 1881 and 1882 Saline Circuit. In 1883 he was superannuated. He was present at Minden Conference in 1885, and nearer heaven than ever before. He is now seventy-two years old, and has never in his life been in bed a whole day from sickness. He says he has no complaint to make about hard circuits, hard work, or any sacrifices made for the Church. His reward is on high.

Francis Mitchell Grace was born at Elyton (now Birmingham), Ala., Feb. 28, 1832. His parents, Baylis Earle Grace and Jane Mitchell, were born in South Carolina, but their parents emigrated, the one to Tennessee and then to Alabama in 1819, and the other to Alabama a few years later. They were people of literary tastes on both sides, and possessed of some property at their marriage. Their son was sent to school at four years; began Latin at nine, and graduated at the University of Tennessee in 1849. In 1848, at a revival in Knoxville, he joined the Methodist Episcopal Church, South, under the pastorate of the Rev. W. G. E. Cunnyngham, afterward missionary to China, and now Sunday-school Secretary. In 1850 he opened school in the Elyton Academy, and while there was licensed to preach under the ministry of the Rev. Ira Powers, and Greenbury Garrett, P. E. In 1851 he taught in the Centenary Institute, at Summerfield, Ala., then the leading Methodist school in Alabama, under the presidency of Dr. A. H. Mitchell. In December, 1852, he was admitted on trial into the Alabama Conference at Marion, in a class of thirty, including Mark S. Andrews, Joseph B. Cottrell, E. S. Smith, James A. Peebles, and others who have become widely known, In 1853 he was stationed at Newbern, and lived in the family of L. Q. C. De Yampert, of Perry county, Ala. Here he became engaged to his first wife, Miss Mary James Borden, whom he married in 1854, and who was the mother of seven children, four of whom are now living. In 1854 he was stationed at Eufaula, in 1855 and 1856 at Demopolis. In 1857 and 1858 he was in charge of the Conference Female Institute at Talladega. In 1859 he was professor in Tuscaloosa Female College, under J. W. Bownell, President. In 1860 he was in charge of this College. From 1861 to 1865 he taught a private school at Newbern, Ala., and served the Newbern Circuit and German Creek Colored Mission. In 1865 he joined the Rev. Edwin Baldwin, of Selma, Ala., in the establishment of *The Daily Messenger* newspaper. In 1867 he had charge of Orrville and Cahaba Circuit. In November, 1867, he removed to Knoxville, Tenn., and was Professor of English Literature in the University of Tennessee for three years. In 1869 his wife died. He was elected President of Hiwassee College in 1870, which place he filled two years. In 1871 he married Catherine J. Greene, of Jefferson county, Ala. In 1872 he removed to the vicinity of Birmingham, Ala., and joined the North Alabama Conference. He served the Irondale Circuit, the New Castle Circuit, taught several schools, and edited the *Iron Age* newspaper for several years, till in 1877 he removed to Morrillton, Ala., where he taught the District High School and served the Morrillton Circuit. In 1878 he returned to Hiwassee College, where he taught three years. In 1881 he taught in Victoria Female College, at Sweetwater, Tenn., and in 1882 removed to Marion, Va., and taught the Marion High School. In 1883 he was elected President of Mansfield Female College, to succeed the Rev. J. Lane Borden, and in July of that year removed to Louisiana.

J. M. Johnston, son of Charles aud Elizabeth Johnston, was born in Clarke county, Ala., Jan. 20, 1825. He professed religion and joined the Church in 1838; was licensed to preach in 1860, and joined the Alabama Conference in 1865, at Tuscaloosa. He was ordained deacon by Bishop Andrew, and appointed to Gaston Circuit as junior preacher in 1865; to Jackson Circuit in 1866, and this year obtained lumber to build a church at Moss Point. In 1867 he was ordained elder by Bishop Pierce, and in 1867 and 1868 served Clarke Circuit, where he received into the Church 297. In 1868 he served Green Circuit, in 1870 and 1871 the Lower Peach-tree Circuit, in 1872 Oak Hill Circuit, in 1873 Olustee Circuit, in 1874 the Newton Circuit. In 1875 he was transferred to the Louisiana Conference, and sent to Evergreen Circuit, in 1876 to the

Spring Creek Circuit. From 1877 to 1881 was presiding elder of Opelousas District. In 1882 he was on Alexandria Circuit, and in 1883 and 1884 on Farmersville Circuit.

Reuben S. Collier was born in Coweta county, Ga., Oct. 4, 1851, and moved to Louisiana in 1857. He was converted, and joined the Methodist Episcopal Church, South, October, 1876; licensed to preach, on Montgomery Circuit, May 12, 1877, and served Webster Circuit as supply in 1879 and 1880; was admitted on trial in the Louisiana Conference in January, 1881, and sent to Sparta Circuit; to Indian Village in 1882, and ordained deacon that year by Bishop Wilson, and returned to the same work for 1883. In 1884 he served the Sparta Circuit.

Reynolds S. Trippett was born at Doncaster, county of York, England. His parents were members of the Church, his father being a member of the Church of England, and his mother a Wesleyan Methodist. From early childhood he was accustomed to go to the house of God. He had been enlightened and drawn by the Holy Spirit from the days of his youth. At the age of thirteen he experienced the joy of salvation while attending a class-meeting. From that period he began to make efforts to improve his time, rising early in order to prosecute his studies. He became a member of the Primitive Methodist Connection, and a year after his conversion was licensed to exhort, and subsequently to preach. He came to New Orleans in 1843, joined the Methodist Episcopal Church by letter, and was licensed to preach by the Bethel Quarterly Conference, of which the Rev. C. W. Whitall was pastor, and the Rev. Dr. William Winans was presiding elder. In 1844 he was employed by the Rev. Dr. Winans to take charge of the Algiers and Gretna work. At the session of the Mississippi Conference, held in Poydras Street Church, New Orleans, in 1845, he was received on trial and appointed to the First Municipality, where a few friends rented a room, and then built a frame church, called "Soule Chapel," on Marais street. At the first session of the Louisiana Conference, held at Opelousas, in 1847, he was appointed to the Seamen's Bethel, in New Orleans, and returned in 1848; in 1849 to New Creek; in 1850, to Vermillionville; in 1851, to New Orleans Circuit; in 1852 and 1853, to Bastrop; in 1854, to Minden; in 1855, to Opelousas; in 1856 and 1857, to Monroe; in 1858 and 1859, to St. Joseph; in 1860 and 1861, to Richmond; in 1862, to Richmond and Bayou Vidal; in 1863 and 1864, to Homer Station; in 1865, to Monroe; in 1866, presiding elder of Homer District; from 1867 to 1869, to Shreveport Station; in 1870, to Franklin and Baton Rouge; in 1871, to Baton Rouge; in 1872, to Port Gibson; in 1873, to Lake Providence; in 1874, to Opelousas; in 1875 and 1876, to Monroe; in 1877 and 1878, to Lake Providence; in 1879, to Harrisonburg and Trinity; in 1880, to Oak Ridge; in 1881, to Waterproof; from 1882 to 1884, to Morgan City and Pattersonville.

SKETCH OF METHODISM IN NEW ORLEANS.

THE first Methodist preacher who came to New Orleans was the Rev. Elisha W. Bowman, whom the Bishop sent in the latter part of the year 1805. The Western Conferences—as Tennessee, Kentucky, and Ohio were then called—raised and appropriated $100 to pay his way to New Orleans. He came several hundred miles through the wilderness and Indian tribes all alone to Natchez, then down the banks of the Mississippi—not a steam-boat then on a river in the world.

When Mr. Bowman came to New Orleans he could obtain no place in which to preach. He called on the Governor, who offered him the State-house for the next Sabbath; but on Sabbath he found it locked and inaccessible, and so again on the following Sabbath. He preached to a few stragglers on the streets, but finding no more place in these parts he made his way to the Opelousas country, in Western Louisiana.

We find no mention of any one being appointed to New Orleans until 1813, when Dr. Winans, then a young man, was appointed, the Mississippi Conference appropriating $30 for his travel and support. There were then but about 15,000 inhabitants—only three Methodists, one in each 5,000. Jacob Knobb, a German, gave him shelter. He lived in a two-story brick on Bienville between Charter and Royal streets. Brother Winans rented a down-stairs front room, where he taught a school and held services evenings and Sabbaths. At the close of the year he reported less than twelve members. There was scarcely any advance until 1825, when he was stationed here. From that time forward there has been a steady progress. The first church of any considerable proportions and permanence was a frame building on Gravier street. This was superseded by the Poydras Street Church. John Newland Maffitt collected for this church $3,000, and laid the corner-stone in 1836. In this church we remember the honored names of Steele, Nicholson, Deering, and Keener.

In the spring of 1851 the Poydras Street Church was burned. The Felicity Road Church was the outgrowth and concentration of several church enterprises, the first being a log church-building, built in 1830 or 1831. In this Dr. C. K. Marshall was converted. In 1850 the present commodious and elegant Felicity Street Church was built, under the pastorate of the Rev. H. N. McTyeire. More than forty years ago a church was organized on Moreau street. Dr. W. H. Watkins was pastor there in 1844. In 1842 the first church was built in Algiers. It was replaced in 1857, and the neat and comfortable church now there was dedicated by the eloquent and now sainted Bishop Pierce.

The Louisiana Avenue Church owed its inception to Brother Keene, a humble man, but a most consecrated and active Christian worker. It has been a success. A new brick church, to cost $14,000, is now going up under the pastorate of the Rev. Halsey Werlein. The St. Charles Avenue Church, one of the most elegant we have in New Orleans, owes its incipiency to the Rev. L. D. Parker, a local preacher, who, under great difficulties, began a Sunday-school in what was then known as Jefferson. He projected the Cadiz Street Church, which was built in 1858, and dedicated by the Rev. J. B. Walker. The present large and beautiful house located on St. Charles avenue was, for the most part, the work and munificence of the Rev. R. W. Rayne, now among the glorified. It was dedicated by

the eloquent Dr. Munsey, its first pastor. Through the consecrated and active labors of Brother J. D. Parker, though older and more infirm, a neat chapel was built and dedicated in 1884, near the river, on Constance street. The Rev. J. B. Walker came as a transfer from the Mississippi Conference, and was the first pastor of the Carondelet Street Church, and remained pastor four consecutive years. Dr. Keener was presiding elder. The Rev. H. N. McTyeire was pastor of Felicity Road Church, and Dr. Thweatt stationed at Moreau. At this time we had some 1,000 or more communicants in our three colored churches. We had prosperous Sabbath-schools. Dr. Thweatt was succeeded by the Rev. J. A. Ivy at Moreau, and Dr. McTyeire by the Rev. Linus Parker. At this time we had more laymen of large means than we have ever had since, but none of them were of New Orleans birth or education—all from foreign lands and various States of the Union. We may remark here that we have never been able as yet to lay hold on the native population with any great grasp of power. Nearly all of the Protestants who came here from elsewhere had their Church relations defined before they came. We had never had any Sabbath, and but slight Sabbath observance. The only leisure day has been devoted to marketing and all kinds of amusements and distractions beyond any other day in the week. Our growth has been steady but slow. The large majority of the population has been French, Spanish, German, Irish, and Italian Romanist, and almost entirely inaccessible to us. The Sunday-school must be our chief hope of native Orleanians.

Among the early Methodists who came, perhaps as early as 1816, was Madam Theresa Canu. She was French, and from St. Domingo, fleeing as a refugee from the massacre of the white population. She landed at Wilmington, N. C., was converted at a camp-meeting, and ever after was an ardent Protestant and a most warm-hearted Methodist. Her humble little house, with its little round columns and one dormer-window, stands on the north side of De Lord street, near the Lee monument. Often did our itinerants—some of them afterward men of renown—share her generous hospitality. She was as generous as a princess—a happy Christian, often singing in class and prayer meetings, "Halleluiah! bless de Lord!" The Moreau Street Church burning down, it was rebuilt, and was dedicated by the Rev. J. B. Walker.

Between the years 1850 and 1860 the Southern Methodist German Mission work made healthy and valuable progress. The Dryades street brick church was dedicated in 1858 by our honored Bishop Pierce. The same year the cornerstone of the large Craps street German church was laid by the Rev. J. B. Walker. The Germans have also a church on Sorapam street, and a church in Carrollton, and a Church paper edited by Dr. Ahrens, who has done most valuable and important service for our Church among the Germans.

SESSIONS OF LOUISIANA CONFERENCE.

Session and Time.	Place.	Officers.	No. Preachers Appointed.	Measures.
1. Jan. 6, 1847.	Opelousas.	Bp. Joshua Soule; W. H. Crenshaw, Sec.	51	
2. Jan. 5, 1848.	Minden.	Bp. Robt. Paine; W. H. Crenshaw, Sec.	45	Committee on our interest in New York Book Concern. Effort made to start a religious paper in New Orleans.
3. Dec. 27, 1848.	Baton Rouge.	Bp. Robt. Paine; W. H. Crenshaw, Sec.	46	
4. Dec. 26, 1849.	Shreveport.	Bp. Wm. Capers; John N. Hamil, Sec.	49	Delegates to General Conference elected.
5. Dec. 25, 1850.	Lafayette.	Bp. Wm. Capers; P. M. Goodwyn, Sec.	43	J. C. Keener, Wm. E. Doty, and R. H. Rivers appointed Publishing Committee of New Orleans Christian Advocate.
6. Dec. 31, 1851.	Thibodeaux.	Bp. Robt. Paine; P. M. Goodwyn, Sec.	43	Minutes published for first time. H. N. McTyeire, the editor, appears for the New Orleans Christian Advocate.
7. Jan. 5, 1853.	Baton Rouge.	Bp. J. O. Andrew; P. M. Goodwyn, Sec.	42	Lay delegation first inaugurated in M. E. Church, South, by an experiment in this Conference.
8. Dec. 14, 1853.	Mansfield.	J. C. Keener, Pres.; P. M. Goodwyn, Sec.	43	Prize of $200 offered for best essay on the support of the Methodist ministry.
9. Jan. 17, 1855.	Franklin.	Bp. J. O. Andrew; P. M. Goodwyn, Sec.	48	Measures to incorporate Louisiana Conference, to provide buildings for book depository and mission-rooms, inaugurated. Mansfield Female College tendered to the Conference and accepted. Homer College and Franklin Female College inaugurated.
10. Dec. 12, 1855.	Bastrop.	Bp. H. H. Kavanaugh; P. M. Goodwyn, Sec.	61	
11. Feb. 4, 1857.	Waterproof.	Bp. H. H. Kavanaugh; P. M. Goodwyn, Sec.	70	Collections ordered throughout Conference to build first German church in New Orleans. Preaching to negroes in every work made obligatory on P. C. Endowment for Homer College ordered.

SESSIONS OF LOUISIANA CONFERENCE (CONTINUED).

Session and Time.	Place.	Officers.	No. Preachers Appointed.	Measures.
12. Feb. 3, 1858.	Mansfield.	Bp. Geo. F. Pierce; Linus Parker, Sec.	74	Pierce and Paine College inaugurated. Petition to General Conference for a form for reception of members.
13. Dec. 16, 1858.	New Orleans.	Bp. Robt. Paine; Linus Parker, Sec.	73	Agent appointed to pay debt and secure endowment for Centenary College.
14. Dec. 14, 1859.	Franklin.	Bp. J. O. Andrew; Linus Parker, Sec.	90	A Conference Lyceum organized.
15. Dec. 5, 1860.	Baton Rouge.	Bp. John Early; Linus Parker, Sec.	88	Petitioned General Conference to extend pastorate to four years. Effort to perfect a plan of lay co-operation.
16. Dec. 11, 1861.	Alexandria.	J. C. Keener, Pres.; Linus Parker, Sec.	83	Petitioned General Conference to separate interests of Domestic and Foreign Missions.
17. Dec. 10, 1862.	Bastrop.	Jas. A. Ivy, Pres.; P. M. Goodwyn, Sec.	78	
18. Dec. 2, 1863.	Homer.	J. C. Keener, Pres.; P. M. Goodwyn, Sec.	78	Conference issued pastoral letter to churches in its bounds.
19. Dec. 7, 1864.	Minden.	J. C. Keener, Pres.; Linus Parker, Sec.	55	Mansfield College property recovered through efforts of J. C. Keener. Ten preachers in army; twelve laboring in other Conferences.
20. Nov. 25, 1865.	Mansfield.	Bp. J. O. Andrew; Linus Parker, Sec.	72	Resolution in favor of abolishing probationary membership in the Church. Petitioned General Conference to require votes by ballot in Quarterly Conferences on recommendation of preachers for trial or orders. Four preachers laboring in other Conferences.
21. Dec. 12, 1866.	Baton Rouge.	Bp. Robt. Paine; Linus Parker, Sec.	62	
22. Dec. 11, 1867.	New Orleans.	Bp. Robt. Paine; Linus Parker, Sec.	60	Present plan for lay representation adopted.
23. Dec. 16, 1868.	New Iberia.	Bp. H. H. Kavanaugh; Linus Parker, Sec.	57	Movement made to publish German Hymn-book and Discipline.

24.	Jan. 12, 1870.	Shreveport.	Bp. H. N. McTyeire; Linus Parker, Sec.	63	Petitioned General Conference to define relation of pastor to Sunday-schools, to make Sunday-school superintendents electable by General Conference on nomination of pastor, and to appoint the German preachers irrespective of Conference limits.
25.	Jan. 4, 1871.	New Orleans.	Bp. D. S. Doggett; C. F. Evans, Sec.	61	Concurred in General Conference resolution giving veto to episcopacy.
26.	Jan. 3, 1872.	Monroe.	Bp. H. H. Kavanaugh; C. F. Evans, Sec.	64	
27.	Jan. 8, 1873.	New Orleans.	Bp. Geo. F. Pierce; C. F. Evans, Sec.	76	
28.	Jan. 7, 1874.	Baton Rouge.	Bp. E. M. Marvin; C. F. Evans, Sec.	75	Petitioned General Conference to publish Missionary Advocate, and to organize a separate German Conference.
29.	Jan. 6, 1875.	Alexandria.	Bp. Robt. Paine; John Wilkinson, Sec.	73	Conference adopted rule for constituting District Conferences.
30.	Dec. 15, 1875.	New Orleans.	Bp. H. N. McTyeire; C. Keener, Sec.	72	
31.	Dec. 13, 1876.	Trenton, La.	Bp. W. M. Wightman; S. H. Schroeder, Sec.	78	
32.	Dec. 12, 1877.	Opelousas.	Bp. Robt. Paine; C. Keener, Sec.	78	
33.	Jan. 8, 1879.	New Orleans.	Bp. H. N. McTyeire; J. T. Sawyer, Sec.	77	
34.	Dec. 10, 1879.	Baton Rouge.	Bp. J. C. Keener; J. T. Sawyer, Sec.	75	
35.	Dec. 15, 1880.	Shreveport.	Bp. J. C. Keener; J. T. Sawyer, Sec.	78	
36.	Jan. 4, 1882.	New Orleans.	Bp. H. N. McTyeire; J. T. Sawyer, Sec.	74	Memorialized General Conference to organize a Church Extension Society.
37.	Jan. 10, 1883.	Mansfield.	Bp. A. W. Wilson; C. F. Evans, Sec.	83	First anniversary of Church Extension Society held.
38.	Jan. 9, 1884.	New Orleans.	Bp. H. H. Kavanaugh; C. F. Evans, Sec.	81	Plans adopted for celebrating Centenary of Methodism. Louisiana Lottery condemned. Temperance movements approved.
39.	Jan. 8, 1885.	Minden.	Bp. R. K. Hargrove; C. F. Evans, Sec.	82	

DELEGATES TO THE GENERAL CONFERENCE.

1850. Wm. E. Doty, Samuel W. Speer, Richmond Randle, John N. Hamil. Reserves: John Powell and Richard Deering.

1854. J. C. Keener, H. N. McTyeire, Thos. Samford. Reserves: Wm. E. Doty, Joel Saunders.

1858. R. J. Harp, S. J. Davies, H. N. McTyeire, H. C. Thweatt, J. A. Ivy. Reserves: R. Randle and L. A. Reed.

1862. Stephen J. Davies, Robt. J. Harp, Benj. F. White, J. A. Ivy, A. B. Fly. Reserves: Thos. B. White and Joseph D. Adams.

1866. J. C. Keener, L. Parker, J. B. Walker, R. J. Harp, W. E. M. Linfield. Reserves: N. A. Cravens and Jas. A. Ivy.

1870. J. C. Keener, N. A. Cravens, J. D. Adams. Reserves: L. Parker and S. Armstrong. Lay Delegates: W. F. Moreland, W. H. Foster, J. M. Ford. Reserves: J. H. Brigham, John L. Scales, H. G. Hall.

1874. L. Parker, John Pipes, A. E. Goodwyn. Reserves: J. E. Cobb, J. Wilkinson, R. J. Harp. Lay Delegates: W. H. Foster, J. H. Brigham, W. H. N. Magruder. Reserves: H. W. Drake, T. B. Reneau, J. O. Fuqua.

1878. L. Parker, C. W. Carter, J. E. Cobb, John A. Miller. Reserves: J. T. Daves and John Matthews. Lay Delegates: E. J. Gay, W. H. N. Magruder, John L. Scales, B. O. L. Rayne. Reserves: W. H. Foster and R. J. Bowman.

1882. L. Parker, C. W. Carter, B. F. Alexander. Reserves: J. A. Parker, C. Keener, John Pipes. Lay Delegates: W. H. Foster, A. S. Helmick, A. C. Mitchell. Reserves: A. E. Reed, U. T. Blacksher, J. L. Scales.

DIGEST OF THE CONFERENCE ROLL.

From 1847 to 1884.

Number received on trial	146,	who labored	1,018 years.
Number received by transfer	120,	who labored	908 "
Number reädmitted	39,	who labored	358 "
Total	305,	who labored	2,284 "

Received on Trial.

Of these 33 have been discontinued, 26 transferred, 20 located, 11 died, 7 withdrawn, 1 elevated to the episcopacy, and 48 are now at work in the Conference.

Of these 35	labored	1 year.	7	labored	11 years.	1	labored	25 years.
17	"	2 years.	8	"	12 "	2	"	26 "
12	"	3 "	3	"	13 "	1	"	28 "
7	"	4 "	1	"	15 "	2	"	29 "
2	"	5 "	3	"	16 "	1	"	30 "
5	"	6 "	2	"	20 "	1	"	33 "
2	"	7 "	1	"	21 "			
4	"	8 "	2	"	22 "	Total,		1,018 years.
4	"	9 "	1	"	23 "	3 transferred immediately.		
6	"	10 "	1	"	24 "			

Received by Transfer.

Of these 48 have retransferred, 25 located, 13 died, 1 withdrawn, 1 expelled, 2 discontinued, 1 elevated to the episcopacy, 2 dropped from the roll, and 27 are now on the roll.

Of these 22	labored	1 year.	4	labored	10 years.	1	labored	20 years
14	"	2 years.	5	"	11 "	1	"	23 "
7	"	3 "	6	"	12 "	1	"	25 "
6	"	4 "	2	"	13 "	1	"	26 "
8	"	5 "	3	"	14 "	1	"	27 "
2	"	6 "	3	"	15 "	3	"	30 "
4	"	7 "	2	"	16 "	2	"	32 "
7	"	8 "	1	"	17 "			
6	"	9 "	1	"	19 "	Total,		355

3 transferred immediately.

RECEIVED BY RE-ADMISSION.

Of these 9 were transferred, 10 located, 9 died, 1 expelled, 2 withdrawn, and 8 are now on the roll.

Of these 8	labored	1 year.	2	labored	9 years.	1	labored	22 years.
4	"	2 years.	2	"	10 "	2	"	24 "
3	"	3 "	1	"	11 "	1	"	31 "
3	"	4 "	1	"	12 "	2	"	35 "
1	"	5 "	2	"	14 "			
1	"	7 "	1	"	15 "	Total,		358 years.
2	"	8 "	1	"	18 "			

1 immediately transferred.

EXTRACTS FROM "HISTORY OF METHODISM."*

JAMES AXLEY.—Who next shall try hard, unyielding Louisiana? Bishop Asbury selects a man who has seen rough service. Heavy-browed, stout and broad-shouldered, witty and wise, and self-reliant; plain in dress, simple in wants, and zealous; tough in muscle and tender in heart—such was James Axley. He built the first meeting-house on the circuit, and his own hands hewed some of the logs of what was known as Axley's Chapel. He needed clothes, and his old friends sent him some money to buy them, but he spent it for flooring-plank. He wept afterward, talking of his trials. One evening, after riding all day without dinner, he called at a house where the family consisted of a widow lady, a grown-up daughter, a number of children, and some servants, none of whom were religious. The lady and her family would not grant his request to remain overnight. No, he could not stay; they would have no such cattle about them. But he was loath to leave, for if defeated in obtaining lodging there, nothing remained for him but a berth in the woods, without food or shelter, in an inclement season of the year. As he lingered a little to warm himself and consider how he should manage to pass the night, the thought of his forlorn condition as a homeless stranger, without money or friends, came like a dark cloud over his mind. His sad cogitations proceeded in silence. Then, as was natural in the extremity, he turned his thoughts toward his Heavenly Father's house above, where he hoped some day to find a home free from the ills of mortal life. Being a little cheered with the prospect, without leave, introduction, or ceremony, he began to sing one of the songs of Zion in a strange land:

> "Peace, troubled soul, thou need'st not fear,
> Thy great Provider still is near;
> Who fed thee last can feed thee still;
> Be calm, and sink into his will."

As he proceeded his depressed feelings became elevated; the vision of faith ranged above and beyond the desolate wilderness he had just been contemplating as the place of his night's sojourn. The family were melted into tears; the lady called a servant and ordered him to put the gentleman's horse into the stable, and the daughter added: "Be sure you feed him well."

---

*"History of Methodism." By Bishop H. N. McTyeire. Octavo; pp. 692; $2. Southern Methodist Publishing House, Nashville, Tenn.

John Shrock.—At the end of 1813 all the Methodism in Louisiana was represented by eighty-nine white members and ten colored. Nolley is sent to Attakapas, and Shrock to Rapides. These two preachers held all of Louisiana this year that was occupied by Methodism. Nolley's saintly bearing and pastoral fidelity gained ground with the people, but could not tame the ruffian spirit. A sugar-planter once drove him away from his smoke-stack, where he craved to warm himself. Sons of Belial took him out of the pulpit at St. Martinsville, and were on their way to the bayou to duck him, when a strange Deborah was raised up—a stout negro woman armed with a hoe vigorously assailed them, and rescued the preacher out of their hands. Shrock, who in youth had been a blacksmith, pursued a defiant policy. An accident, or incident, befell certain lewd fellows who were known as brave disturbers of religious services. On the outskirts of Alexandria they were teazing the inmates of a house—a couple of women not of the best character—who were honestly engaged at the time boiling soap. A gourdful of the scalding liquid left its mark upon a face or two, and the gallants became the jest of the village. Shrock was preaching afterward at the court-house, and the set appeared at the window, making grimaces and noises. He turned on them with the rebuke that if they did not mend their ways they were in danger of something hotter than boiling soap. The hit was palpable, and they and their allies sent him word that on his return he should be ducked in the river. Shrock's few friends were concerned for his safety, and desired him to miss the next appointment; but he let it be known that, Providence permitting, he would be on hand when the time came; and he was, and a large crowd also. Moving straight to the judge's seat—which served for a pulpit—he conducted a brief religious service, watching as well as praying. At the place where "notices" usually come in he called attention to the state of affairs, opened his sleeve and rolled it back, showing an arm of fearful muscular power. "Look at that," said he. "Do you think my Master gave me such a means of defense for nothing?" He concluded by informing all concerned that he did not feel it to be his duty to submit to the shameful treatment Nolley had received at St. Martinsville. He gave out his next appointment, and added that he "understood the use of the court-house would probably be denied him thereafter; and if it was, that large cotton-wood-tree on the commons near the bank of the river would answer his purpose, and he would preach there." Taking up his saddle-bags and coat, he passed out. When near his horse he heard his name called, and turning round saw a man approaching him at a quick step. "Do you come as a friend or foe?" inquired the short, stout-built preacher, squaring himself. "I am your friend, Mr. Shrock," replied the man; and taking him cordially by the hand continued: "I come to invite you to dine with me to-day, and hereafter to make my house your home in Alexandria. You are the very man we need here to manage these cowardly disturbers of our place of worship."

Richmond Nolley.—From the Conference Richmond Nolley was sent back to Attakapas. The membership had been increased by one-third the year before, and his return was desired. Thomas Griffin was assigned to Ouachita. Together they crossed the river and traveled through the swamp. Then they parted with embraces and tears, Griffin going northward and Nolley bending in the other direction. On the afternoon of November 25—a cold and rainy day—he came to a fitful, swollen stream. From a village of Indians near the creek he procured a guide, and proceeded to the ford, and leaving his valise and saddle-bags, attempted to ride it. The current bore his horse down, the banks were steep, and he could not get out. In the struggle he and his horse parted. He got hold of a bush and pulled himself out; his horse swam back to the shore from which they started. Directing the Indian to keep his horse till morning, and to bring him over with his baggage, he started for the nearest habitation, about two miles distant. He had gone but a little way when the angels met him. With sweet surprise Nolley found himself in the land of Beulah, though in such a dreary swamp of Louisiana. Beholding the "shining ones," he doubtless exclaimed with him of old, "This is God's host!" Fancy must supply what history fails to record, for there were none present save those from the sky. It was Friday, his fast-day. Chilled and exhausted—the cold and darkness every moment becoming intenser

—he sunk down about three-fourths of a mile from the ford. He seemed conscious of his approaching end. Prints of his knees were in the ground, showing what his last exercise had been. Having commended his soul to God, with what sense of the nearness of heaven it may be supposed, he had laid him down at the root of a clump of pines. The itinerant preacher received his discharge. There he lay on the cold ground and wet leaves, at full length, his eyes neatly closed, his left-hand on his breast and his right a little fallen off. The solitary spot and the gloomy surroundings were not incompatible with finishing his course with joy. Next day—the high water having fallen—the Indian crossed over and found on the road-side first the heavy overcoat, that had been laid off, and next the corpse. It was taken to the house he was trying to reach, and the neighbors gathered to the burial on Sunday. Slowly the news reached the circuit and spread among the people. The effect was profound and conciliating. Richmond Nolley was only thirty years old at his death, and had been preaching seven years. He kept his body under, perhaps to excess, not allowing it sufficient rest and food for the best working conditions. Every morning he was up at four o'clock, at prayer, at reading, at work. His emaciated frame offered excuses for relaxation, which he refused to accept. One said: "Your health must be very bad." "It is natural for me to look so," he replied; "on the contrary, I have the best of health." His manner seemed to say, "The Lord is at hand," "the Judge standeth at the door." Constitutional feebleness was upborne by a heavenly zeal. It is not claimed that he was strong, or learned, or eloquent. He was not. Moral power is not in proportion to mental vigor; its elements lie above and beyond. What avails the clear and cold statement of truth, even divine truth, if it touch not the heart nor move the man? It is the evident sincerity, the home appeal, the word commended to the conscience of the hearer, the peroration all quivering with feeling, the unction, that constitutes the preacher's power. The soldier may have wisdom, but if he lack courage he is totally out of character. Neither can the counselor's courage stand him in the place of wisdom. Whatever the preacher may or may not be, without this one quality of moral power he is nothing. This had Nolley.

GENERAL STATISTICS OF LOUISIANA CONFERENCE FROM 1846 TO 1885.

For the Year	Membership.		Local Preachers.	Baptisms.		Sunday-Schools.				Salaries of Preachers.		Collected for Missions.		Collected for Widows, Orphans, and Superannuates.		Collected for Bishops.		Collected for all Other Purposes.
	White.	Colored.		Adult.	Infant.	No. Schools.	No. Officers and Teachers.	No. Scholars.	Scholars rec'd into Church.	Allowance.	Receipts.	Foreign.	Domestic.	Allowance.	Receipts.	Allowance.	Receipts.	
1846	4,715	3378	31	.....	.....	22	147	895	.....	.....	.....	.....	$ 595 38	.....	$ 4 60	.....	$ 175 00	.....
1847	4,574	3809	35	.....	.....	27	162	1128	.....	.....	.....	.....	631 12	.....	.....	.....	.....	.....
1848	5,009	3679	43	.....	.....	24	244	1393	.....	.....	.....	.....	876 45	.....	.....	.....	.....	.....
1849	4,258	4395	79	.....	.....	21	132	1008	.....	.....	.....	.....	1,671 15	.....	35 05	.....	175 00	.....
1850	4,787	4619	78	.....	.....	29	204	1257	.....	.....	.....	.....	2,631 36	.....	.....	.....	.....	.....
1851	5,053	4213	83	.....	.....	31	273	1485	.....	.....	.....	.....	2,069 10	.....	35 70	.....	.....	.....
1852	4,875	5115	92	.....	.....	38	319	2139	.....	.....	.....	.....	8,057 55	.....	.....	.....	231 50	.....
1853	5,952	4647	79	.....	.....	33	280	1627	.....	$22,041 00	$19,433 00	.....	3,829 69	$ 237 00	659 75	.....	.....	.....
1854	6,398	5235	77	.....	.....	53	387	2541	.....	25,916 00	22,601 00	$3,563 12	3,413 81	1,153 60	1,158 61	.....	.....	.....
*1855	6,053	4479	93	.....	.....	59	560	3054	.....	28,463 20	22,693 29	2,119 33	2,233 00	1,803 00	1,292 25	.....	.....	.....
†1856	6,618	4866	95	.....	.....	56	442	2762	.....	36,580 40	28,930 52	8,748 73	1,217 99	1,770 00	1,770 00	.....	.....	.....
1857	6,560	4796	114	.....	.....	65	460	2949	.....	47,689 35	36,080 12	5,134 47	2,863 30	1,320 00	2,169 05	.....	.....	.....
1858	6,630	4091	112	.....	.....	81	549	3734	.....	41,610 85	35,608 09	3,424 20	4,275 40	1,770 00	1,071 66	$ 250 00	250 00	.....
1859	7,221	5239	108	.....	.....	83	595	3005	.....	50,479 30	43,464 85	5,167 39	1,634 50	1,640 00	1,659 63	250 00	250 00	.....
1860	7,761	5834	115	.....	.....	109	746	4189	.....	55,412 75	44,387 96	4,662 20	4,837 75	1,560 00	1,760 26	250 00	250 00	.....
1861	8,528	6152	125	.....	.....	81	508	3476	.....	59,087 00	21,928 00	1,539 00	444 95	1,535 00	998 43	250 00	250 00	.....
1862	7,956	6152	125	.....	.....	81	508	3476	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1863	3,110	343	29	.....	.....	81	508	3476	.....	15,600 00	22,759 37	7,106 75	451 00	1,065 00	684 00	.....	.....	.....
1864	3,922	2342	29	.....	.....	8	51	255	.....	17,014 00	26,331 00	21,548 00	.....	2,035 00	2,035 00	663 00	663 00	.....
1865	7,453	3503	91	.....	.....	23	214	1376	.....	1,646 61	1,924 25	574 40	574 40	850 05	850 05	.....	.....	.....
1866	7,848	1983	93	414	308	34	316	1926	124	31,410 00	23,009 05	1,871 05	.....	2,540 00	1,458 00	1,140 00	985 95	$19,054 72
1867	8,001	1835	71	386	380	51	397	2787	66	34,290 99	21,864 76	591 75	486 95	1,029 00	1,029 00	1,170 00	678 95	16,506 88
1868	8,140	1136	86	584	269	50	447	2982	84	31,665 00	24,958 85	924 90	724 42	1,290 00	1,290 00	1,200 00	728 00	10,284 40
1869	8,078	1899	94	729	710	68	557	3546	235	35,335 00	34,920 88	2,668 90	994 96	2,300 00	1,740 17	1,200 00	866 10	25,782 15
1870	9,044	2343	99	726	720	76	608	3827	268	45,726 00	33,736 12	1,345 00	3,318 25	2,250 00	2,272 80	1,200 00	972 45	26,773 48
1871	9,770	2266	95	643	554	78	668	4446	291	49,295 00	37,744 80	1,469 00	3,071 10	2,020 00	2,020 00	1,200 00	1,441 50	34,215 57
‡1872	11,127	92	75	956	934	114	809	5141	253	58,374 00	40,645 56	1,546 70	4,294 90	2,923 48	2,923 48	1,270 00	1,449 40	88,959 86
1873	12,535	179	92	779	780	130	895	5541	218	62,048 00	48,434 79	2,198 00	2,116 46	3,530 00	2,128 00	1,200 00	896 45	23,793 47
§1874	12,362	94	90	845	835	103	740	4348	380	48,070 00	29,511 25	1,772 15	907 39	3,560 00	1,711 20	800 00	662 35	14,623 97
1875	13,310	127	76	689	683	119	778	4896	243	39,956 00	29,602 06	2,769 30	1,355 59	2,030 00	1,678 80	800 00	678 40	7,263 85
1876	13,990	.....	81	694	695	118	720	5175	159	45,737 50	29,419 05	2,232 73	750 40	2,030 00	1,815 00	800 00	650 50	12,958 26
1877	15,012	.....	76	794	817	119	791	5237	345	46,692 00	35,534 61	2,487 95	780 00	3,380 00	1,983 00	800 00	678 35	18,420 35
1878	14,242	.....	74	616	693	113	755	5214	235	48,545 00	33,881 16	2,256 82	892 73	4,530 00	1,996 35	800 00	632 10	17,036 71
1879	14,519	.....	77	873	833	131	833	5962	336	38,860 75	32,614 85	2,246 27	1,193 67	4,530 00	2,350 45	800 00	715 10	23,350 00
1880	14,801	34	71	459	695	155	858	6191	192	46,296 25	36,862 82	3,051 53	1,089 12	4,500 00	2,858 15	800 00	761 10	23,641 40
1881	14,801	29	78	701	861	153	897	6346	346	52,982 25	41,046 10	4,378 18	921 55	4,500 00	3,348 55	800 00	762 35	20,966 79
1882	14,820	29	88	387	750	157	1033	6917	252	50,561 00	38,452 60	2,936 00	1,199 70	4,160 00	2,269 60	800 00	658 80	32,876 67
1883	14,926	21	83	561	876	164	999	7141	314	57,043 50	44,604 49	5,370 00	1,090 00	3,500 00	2,452 45	800 00	684 15	28,046 84
1884	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

* The colored membership were organized into a separate Church in 1872. † Probationers separated this year; actual increase, 954 white members. ‡ Some works not reported, and German charges set off; real increase is 498. § Allowance of widows and orphans increased by General Conference.

MANSFIELD FEMALE COLLEGE.

(FOUNDED IN 1855.)

REV. F. M. GRACE, . . President.

SAMUEL E. GRACE, . . Professor.

ASSISTED BY COMPETENT TEACHERS IN THE

Departments of Science, Literature, Music, and Art.

EXPENSES FROM $150 TO $300 PER ANNUM.

This institution belongs to the Louisiana Annual Conference, and is devoted to the purpose of religious education. We point with pride to our graduates as among the most elegant and intelligent ladies in Louisiana and Texas, and most of them useful members of the Church.

WILL. A. FREVET,

ARCHITECT,

35 CARONDELET STREET,

NEW ORLEANS.

Architect of State-house at Baton Rouge; Moresque Building and McDonough Schools of New Orleans; Methodist Episcopal Church, South, at Shreveport; State Universities of Louisiana and Alabama, etc.

PHILIP WERLEIN,

135 CANAL STREET, NEW ORLEANS.

THE BEST

PIANOS,

ORGANS,

In the world, at the lowest prices, and on the most liberal terms.

MUSIC AND MUSICAL MERCHANDISE OF ALL KINDS.

☞ Pianos and Organs sold on easy monthly payments. Write for our Catalogues.

E. J. & Co TRADE MARK

E. J. HART & CO.,

WHOLESALE DEALERS,

IMPORTERS, AND COMMISSION MERCHANTS.

GROCERIES AND DRUGS.

73, 75, 77, and 79 Tchoupitoulas Street,

NEW ORLEANS, LA.

BOOTY & FURMAN,

Wholesale Grocers, Cotton Factors, & Commission Merchants.

AGENTS FOR THE

HAZARD POWDER CO., and the celebrated VANWINKLE GINS and PRESSES, manufactured at Atlanta, Georgia.

SPECIALTIES:

GRAIN, HAY, LIME, SAND, AND CEMENT.

Corner TEXAS and LEVEE STREETS, SHREVEPORT, LA.

CENTENARY SERMON.

By Rev. C. W. Carter.

Dear Brethren:—At your last annual convocation you were pleased to confer upon me the honor of the appointment to preach the Centenary Sermon before you at this present session. The loving generosity which prompted you to give me the ample time of one year in which to make suitable preparations for this work has been highly appreciated. I have felt all along that the occasion—which is the first of its kind that our Church has ever had, and the last which our present membership will ever see—is so extraordinary that it is worthy to enlist all the powers of mind and to command the most tireless diligence in gathering and arranging the materials out of which a sermon may be framed. And *now*, after making the best preparation which it was possible for me to make, I stand before you with the sincere feeling in my heart that this notable event in our Church history is worthy of a better preacher. Even the suffrages of my brethren fail to convince me that I am qualified, either by nature or grace or cultivation, to be a proper representative of them at this Centenary Anniversary celebration.

Text: "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." (Isaiah lx. 22.)

We have come together as a Conference to celebrate the one hundredth anniversary of the organization of the Methodist Church in America. Let me state two facts of history. One is this: A little more than a hundred years ago, Methodism in America did not exist at all. There was not a Methodist soul on the continent, nor a Methodist house of worship, nor a Methodist altar for prayer, nor a Methodist school, nor a Methodist periodical of any kind. The other fact is this: To-day there are 26,000 itinerant preachers, 35,000 local preachers, and about 4,000,000 actual communicants in the Methodist Churches in America. There are 27,000 church organizations, and 23,000 church edifices, having the capacity of seating 7,500,000 people, and the value of these houses is estimated at $74,000,000. In the two Methodist Episcopal Churches there are 30,000 Sunday-schools, with 290,000 teachers and 2,000,000 scholars. In these two Churches there are 212 schools and colleges of various kinds, with buildings and grounds worth $10,000,000. There are 164 weekly newspapers and monthly periodicals owned and worked by these Churches. American Methodism has 4,640 persons employed and actually engaged in the foreign missionary work, and expended in this work last year $880,000. The influence of American Methodism is felt in Norway, Sweden, Denmark, Germany, Switzerland, Italy, Bulgaria, Africa, India, China, Japan, South America, Mexico, and many of the islands of the sea. This is the stupendous fact which to-day challenges the deepest attention of thoughtful minds. A prominent Presbyterian periodical has stated this fact in these words: "There has been no fact so great in modern Church history as the rise and progress of Methodism; no fact more singular in its present position than that throughout the world all its societies, whether large or small, are stamped through and through with the likeness of two extraordinary men. Its gigantic and complete organization, its vast and successful missionary enterprises, its system of home extension and evangelization, its tremendous grip of the masses, its tuneful, emotional tone of religion, its wide-spread sympathies, and its intense hopefulness, are all emanations of the spirits of John and Charles Wesley." As there is nothing parallel to this in all the records of the past, the question of absorbing interest is, How can this fact be accounted for? This is the question, my brethren, which I bring for your consideration to-day.

We are the successors of the fathers and mothers of Methodism and the inheritors of this great and rich patrimony of spiritual blessings and Church privileges which was accumulated by their devoted self-denial and earnest zeal, and bequeathed to us by their-dying love. If we would understand the meaning of our present position on the theater of active life; if we would understand the order of God's providence, by which we have been brought to this position; if we would attain to a clear conception of the value of those principles which we have inherited, and put a proper estimate upon the price of those blessings which have come down to us through the preceding generations, we must gather and weigh the facts of our history and analyze the motives which animated the souls of those men and women whose deeds have made the facts of our history. To do this rightly, we are to bear in mind that moral and intellectual forces, like physical forces, are never lost and never die. In them is lodged the power of self-perpetuation. They may assume different forms and work through various channels of influence, but whatever the form may be, and wherever they may work, they are living forces working steadily on through the ages. They do not stand as monumental columns erected here and there along the stream of time as commemorative of the beginnings of the great epochs, but like the currents which the tributaries on either side pour in to form the great river, these forces coming together create the course of history, and, as they roll along, enter into and become constituents of human progress, and are the most influential causes in those grand evolutions through which our Lord is seeking to bring the human family up to its ultimate and high destiny. The history of a Church is simply the record of the process by which that Church has realized the capacities of its nature as a Church and developed its abilities to do the legitimate work of a Church; and that process, whose on-goings are recorded on the historic page, is the direct resultant of spiritual and intellectual forces. If we keep in mind these fundamental principles, we shall the more readily catch the meaning of our own history, and the more clearly estimate its value, and the more satisfactorily interpret it to the questionings of others.

In the light of these principles, let us look at some historic facts in regard to the Methodist movement, endeavoring at the same time to lay open the truths which were imbedded in those facts and which have made them such potent factors in modern Church progress. These facts and truths have made an indelible impression upon every generation since the movement began, and thus have created a history which is acknowledged by all competent judges to be the most brilliant page in the annals of the "latter-day glory" of the Church. These facts and truths have made us what we are to-day, and their elucidation and illustration are worthy to command the best powers of our minds, and the contemplation of them should fill our souls with glowing gratitude to Almighty God. Many people make the mistake of dating the beginning of Methodism from John Wesley's conversion, and hence they never have a clear conception of its meaning, nor can they ever give a consistent explanation of the movement. If we do not recognize the force that is behind the projectile, we can neither understand the cause of the movement nor measure the momentum of the moving body. The history of the Annesley and Wesley families for one hundred years previous to John Wesley's birth, taken with the first thirty-five years of his life, furnishes the key that explains many things that otherwise are simply inexplicable. When God has a great plan to project—a plan the effect of which is to affect for good millions of his human creatures through future generations—he works through long ages of time and by slow processes of development to prepare his agents to do his work and to prepare the age for the reception of his work. He who sees the end from the beginning can well afford to wait through many centuries for the perfection of his plans, and when these plans are put in operation and begin to exhibit the grandeur of his high purpose, and then travel out in all directions toward the goal of lofty achievement, it is easy to see that the magnificent results justify the long delay. When we study the antecedent history of the families of the men whom God has selected to inaugurate and carry forward his great plans in furtherance of human progress, we are soon forced to the conclusion that these agents are not the mere acci-

dents of their time and age. By all the dealings of God with the world we are plainly taught that he never selects his agents at random. The men whom he elects and raises up for the accomplishment of his great purposes are not thrown into the arena of human activities by a species of blind sortilege, but they are the products of ages of training in their forefathers, and years of hard, mysterious discipline in their own early lives. Moses and Paul and Luther are all clear illustrations of this fact. It appears to me that the history of the nations of the earth goes far toward establishing the fact that sometimes God does not hesitate to take an infant nation under his special tutelage, and so train and develop and educate it that in some far off after time that nation shall produce the man he needs to do the work of that time. He trains the nation for the production of the man, and when the man appears he disciplines him in a special and direct manner for the work to which he has elected him; and at the same time, by the promotion of the growth of social conditions, and by a providential control of political environments, and by the nurture of popular instincts, and by that grace which is everywhere abroad to aid in the cultivation of religious habits of thought and feeling, he brings about that condition of affairs which is most favorable to the success of his plans. If we go back only as far as the conversion of John Wesley to find the reason for the beginning of the Methodist movement, we will not find it. Have there not been converted men and women all along? Has God ever left himself without a witness? Have not these converted people kept the flame of a pure religion ever burning brightly upon the altar of Christ? And yet we search in vain, even among converted people, for a religious movement similar to the revival that began with Wesley's field-preaching. So, it requires something more than the conversion of John Wesley to disclose to us the reason of the beginning of the Methodist movement. Now, when we read the history of the two families, which in the end of the seventeenth century converged to union between Dr. Samuel Wesley and Susanna Annesley, we have found a factor in the beginning of the Methodist movement which cannot be overlooked. It does not accord with the design of the present hour to go into the details of that history. I simply remark that, when we consider that these two families had for three preceding generations been distinguished for their loyalty and learning, and celebrated for their eloquence and poetry, and illustrious in piety—that one of them was the best type of the families of the Church of England, and the other the leading family of the Non-conformists—we may be sure that the issue of that union is not outside of the sphere of God's special providence. God trains the nation for the production of these two families, and he trains these two families, and at the proper time unites them for the production and training of the most marvelous man of modern days. Here is as clear an illustration of the great law of heredity as is to be found anywhere; indeed, I do not know whether history furnishes a better vindication of the truth and power of that law than it has given in the character of John Wesley.

In studying the lives of the men whom God has raised up to carry out his great plans to their intended ends, we cannot fail to see that in each of these there has been *one* ruling principle, and that principle embodying in the most concentrated form the whole object of living. In all such men there is one supreme motive-power back of all the words of the lips and all the actions of the life. In this maturity we see that this one principle has grown into an absorbing passion, ruling every other principle and bringing every other passion into complete subordination to its imperious sway; and every word and deed are simple revelations of the extent and power of that supremacy. And when we look into the early years of those men we find that the discipline of those years had for its object the development and growth and strengthening of this one principle. Their training, under the divine providence, was such that this principle, which contained the germ of the object of life, was not only clearly brought to view, but it was inwrought into the very texture of their mental and spiritual natures, and ingrained into their deepest consciousness, and thus became the governing motive in their souls. Moreover, we see that this principle had its goal, toward which it ever looked; and energizing every faculty of the mind with power, and inflam-

ing every emotion of the soul with zeal, and assuming complete control of the physical nature, it swayed the whole being with an authority which brought all the impulses and energies into working harmony with its plans and aims, and started the man out upon the panting struggle to achieve success. The success of such a life has ever been dependent upon the inherent power of the moving principle, and always proportional to the intensity of the energy with which that principle operated.

Now, looking at the condition of spiritual affairs in England when John Wesley was born, we see a most lamentable state of things. Religion was at the lowest ebb. Practical godliness was scarcely to be found. Wickedness ruled in high places and low places. Hundreds of ministers of religion knew actually nothing of experimental piety. Atheists and infidels confidently predicted that in one generation more the religion of Christ would be dead beyond the hope of resurrection. No page of Church history is darker than that one. A less hopeful prospect the Church never saw. The question is, What is the need in such a time? What do these hopeless circumstances call for? What sort of power is needed to rescue the cause of God from this thralldom of lethargy and sin? Does it need learning? There were many learned men in the Church. Does it need superior administrative ability? Many possessed that. Is there a lack of pulpit eloquence to break this spell? The pulpits rang with the voices of eloquent men. Look at the condition of things as they are recorded by every historian of that time. Where are the people—the great mass of humanity—for whom Christ died? As sheep scattered upon every hill-side, and wandering aimlessly through every valley, and the shepherds, forgetful of their folds, living in ease and enjoying their rich benefices. The people are perishing for lack of spiritual knowledge. Now, what does that state of things demand? It calls for some one to go out after these perishing people, and find them, and instruct them, and lead them back, and fold them. What is the *one* qualification needed for such a work? It is a deep, earnest, intense, all-absorbing love for these perishing souls; a love for them whose power will bring every faculty and energy into subordination to its own longings, and whose zeal for their recovery will consume all the desires for selfish ease, and whose consecration to this work will be simply an every day and every hour act of self-devotement upon this altar. Can such a man be found in all the land? He cannot. Can the Church produce such a man? No. Can the great schools of learning train a man up to this point? It is impossible. God must make him and God must train him. When we come to a clear view of the need of that time, then we begin to get light enough to read, with some conception of its meaning, the enigmatical record of the first thirty-five years of John Wesley's life. He had been a diligent student of the Bible for twenty years; he had been tutored by a father of uncommon endowments and large and varied acquirements; the formative period of his character had been passed under the patient manipulations of a mother of uncommon graces and exceptional cultivation of mind; he had gone through the educational influences of a home from whose altars the incense of piety perpetually ascended to God; he had compassed, with honor to himself and with satisfaction to his friends, the course of study in a great university. During all this time he was most diligent in the performance of his Church duties, and yet he says that at this time he did not know the first principle, the great primal truth, of the gospel. But put all these things together—the pious atmosphere of the Epworth parsonage, the methodical routine of duty under the guidance of that remarkable mother, the tutoring of that learned father, the hard fights which the family had with the gaunt specter of poverty, the busy years in the Oxford University, the missionary tour to America, and running along with all these the continual struggle to find holiness of life by the deeds of the law, and you see the instruments God used to train this man, and to get him ready for the work he had for him to do. The value of that long struggle to obtain pardon of sin and peace with God, which ended in the joyous victory of a "heart strangely warmed," and the assurance given that Christ had taken away his sins, is seen in the fact that from that moment John Wesley never wavered in his belief as to Christ's love to sinners, and the Spirit's power to save the worst of men. That weary conflict, amid doubts and fears, and distresses and

agonies of soul, wrought into the very nature of the man a tender and abiding and helpful sympathy with every other person in a like condition. The darkness and hopelessness of his own early religious life produced a lasting disposition to deal in love with those walking the same dreary path. The knowledge of his own imminent exposure to the awful penalty of a violated law filled him with an unresting desire to snatch from the burning every brand he could reach. The steps by which God brought him to a realization of the great salvation in his own experience, eminently qualified him to "lead the blind by a way they knew not." The peace which pervaded his own spiritual nature fitted him to be a minister of reconciliation to the rebellious. In all this training we see the loving hand of God pressing into the soul of John Wesley the two great facts upon which redemption is based, viz.: God's hatred of sin, and God's love for the sinner. These two facts meeting in his soul at the moment of conversion, the Holy Spirit turns his former experiences, like a stream of fire, upon the point of contact, and they are fused and molded into one dominant passion—love for souls. Then the Spirit, breathing upon this passion, caused it to flame out into an unquenchable desire for the salvation of souls. *Now* he was ready to do God's work, and here was the principle that governed all his after life; here was the principle that ruled every other principle; the power that swayed every other power; the force to which every thing must yield, and before whose impetuous momentum every obstacle must go down. It governed every action, controlled every thought, directed every movement, subordinated every desire. It was the one purpose of his life, the one aim of his aspirations, the one goal of his hopes, the one motive-power of all his work. All his preaching and publishing, all his singing and praying, all his journeyings and restings, looked only to this. All matters of policy, all questions of expediency, all rules in regard to Church order, all financial plans, must be brought here and thoroughly tested by this principle. Whatever comes in contact with this must go immediately; whatever hindered this work must be given up at once. This is the preëminent, all-important matter, and every thing must yield to it. How often did he say to that more Churchly brother of his: "Charles, Church or no Church, our work is to save souls." The training and discipline by which this master-passion was developed in the soul of John Wesley constitute a part of the power by which God threw Methodism upon the sphere of human activities. That training is one of the forces behind the projectile.

In further answer to the question, How can the present status of Methodism be accounted for? let us look at the methods Wesley adopted for carrying forward the work to which he was appointed, and the manner in which those methods were operated. He had been disciplined by God's providence, and saved by Christ's grace, and anointed with the Holy Ghost for his work, and now the question is, How did he *do* that work? My brethren, it is the most marvelous record in the pages of Church history. It is the grandest vindication of God's willingness and power to save souls by the preaching of the gospel, that the Church has had since the days of the apostles. Wesley had been preaching quite a number of years before his conversion, but the word fell lifeless and powerless from his lips. He lacked that indefinable power which the presence of the approving Spirit of God calls forth and puts in possession of the ordinances which he has appointed as the instruments by which his work shall be accomplished. There was no bubbling spring of experienced grace in his soul from which he could bring the refreshing water of life; no fires of love in his heart through which the word might pass, and come out and be given forth as the power of the Lord. Hence, his was an unfruitful ministry. When he was converted all this was changed; for, having appropriated the promises of God by faith, and realizing the richness of pardoning love, and experiencing the saving power of gospel truth, he began to tell others what he himself had felt. The grand old truth which was so new to him—justification by faith alone—he began to proclaim with all the energy and love and fervor of a soul newly born into the kingdom of God. These earnest and enthusiastic utterances attracted attention, and soon the houses in which he preached were filled to overflowing with anxious hearers. It is interesting at this point to note how God turns Wesley the way he wants him to go. God's

plan was *not* that Wesley should do his work *in* the Church. At this time Wesley was as stanch a Churchman as could be found in England, a rigid stickler for every thing sanctioned by the Church. He was preaching the doctrines of the Church, and successfully pursuing that work which is supposed to be the legitimate work of every Church; and yet, strange to say, the church doors, one after another, were closed against him, and he soon found himself a minister called of Christ, and anointed with the Holy Ghost, and with a soul thirsting for the salvation of the perishing, but without a place where he could dispense the word of life to the people. It reminds us of the time when God called Paul out of Asia into Europe, aud then shut him up in the dungeon at Philippi. But God had so trained Wesley, and so filled him with the desire to rescue men from sin, that his Church pride began to weaken, and the prejudices which are nourished by that pride began to go down before the march of the events of providence. Shut out from his own church on the second day of April, 1739, "he went forth into the highways." With an intrepidity and moral courage which a Cæsar might have envied, "he crossed the ecclesiastical Rubicon by preaching from a little hill near Bristol, to an audience of three thousand people." Who but the man whom God had chosen and strengthened could have done such an act? That a man with "the refined and scholarly atmosphere of Oxford about him," with a mind trained in all the tasteful walks of learning, and filled with the lore of the best literature of all the ages, and a conscience tenacious of its hold upon the traditions of a Church hoary with age and venerable in its time-honored usages, should defy the Church authorities, and set at naught Church usages, and trample Church propriety in the dust, and go out into the fields and preach to the rude rabble gathered from the sinks of sin, showed a nature into which the Almighty Hand had pressed the deepest love of souls. Every thing in those scenes was obnoxious to his cultivated tastes, and contrary to the general trend of his education, and repugnant to the maxims of Church decorum. Alarmed at his unusual course, his friends entreated him to desist; his enemies laughed at the prospect of his speedy overthrow; mitered bishops held over his head the dreadful sentence of excommunication; but having the love of God in his heart, flaming up into that master-passion of soul-saving, and seeing thousands of hands beckoning him to come, and hearing thousands of voices crying in despair for help, he consecrated himself with a self-abnegation unparalleled to the *life-work* of field-preaching; and on Kennington Common, with that remarkable mother standing by his side in enthusiastic approval of his course, he began his work of preaching a free gospel to twenty thousand people. God had shut him out to this. He recognized God's hand in this matter. When he stood up in the midst of those immense throngs of outcasts and preached a gospel "free from metaphysical shackles," and saw that the Spirit of God made that gospel a power under which robust men fell down in the agonies of conviction, and by help of which they rose up again in the ecstasies of the joy of the new creation, and that out of *every* assembly Christ rescued perishing souls, to his own conscience his action was sufficiently vindicated. When he saw at every place he went people shaken out of their lethargy, priceless souls awakened out of the deadly slumbers of sin, careless spirits aroused to an appreciation of their danger, and men and women of all ages and classes accepting the truth and willingly bowing their hearts before its loving majesty that they might be delivered from the thralls of sin and be brought into the liberties of the children of God, he realized that whatever men might think or say, God was abundantly justifying his course. For more than fifty years, calmly and courageously, without halting and without faltering, he pursued the course God had marked out for him. Like the great apostle, he "counted not his life dear unto himself," but passed regularly and with amazing rapidity from one end of the kingdom to the other, up and down, hither and thither, across and through, in and out, everywhere, with clarion voice and heart of fervor and unquenchable desire for the salvation of souls, calling men and women and children to "repentance toward God and faith in our Lord Jesus Christ." Now, see one of the first-fruits of this field-preaching. While it carried the blessed gospel to thousands, to their comfort and joy and salvation, it came as a direct call to many to follow the course of this remarkable man, and here and there throughout the

land men appeared baptized with the same spirit and filled with the same restless desire to declare the good news. Here again Church order and propriety came in conflict with the work of soul-saving. The Church said emphatically, "Preachers of the gospel must be regularly ordained." The sad fact stared every sensible man in the face: "Souls are perishing for lack of evangelical preaching." The fire which Wesley's preaching had kindled was in many hearts seething with a desire to tell the good news, and it thrust men out into this work in spite of every thing. Young Maxwell began to preach, and God set his seal to his preaching by converting souls through his ministry. Church pride was offended and Church tradition scandalized, and complaints, thick and fast, poured into Wesley's ears. It is clear that he was disposed to uphold the Church order, but that remarkable mother again stood by his side and said: "John, take care what you do with respect to that young man, for he is as surely called of God to preach as you are. Examine what have been the fruits of his preaching, and hear him for yourself." He did so, and his prejudices at this point gave way before the will of God, and lay-preaching became an established fact and an integral part of Methodism. He acted again upon the principle, "Church or no Church, our work is to save souls." From this time on, as Providence opened the doors for more extended efforts and wider ranges for the outgoing of the gospel, the men came upon the scene equipped and ready to enter those doors and to carry the gospel over larger fields. In this fact is seen one of the grandest powers of an evangelical ministry. No fact strikes the student of Church history with more force than this, viz.: From the very beginning, the gospel has proved its adaptability to meet any emergency that has arisen. The preaching of the gospel has not only saved souls, but with every generation it has reproduced a gospel ministry. This reproductive power of the gospel ministry is the one reason why Methodism has always been able to produce its own preachers, and in a large measure to supply other than its own pulpits; and it is the grand evidence that God is using it for his holy purposes. These men whom God raised up from time to time to be Wesley's coadjutors, had the same spirit that he had, and preached the same sort of preaching. It was the same old doctrine that long ago had been formulated in the creed of the Church, but there was a vast difference in its proclamation and in its effects. When it fell from the lips of the Churchman, it was palsied—yea, lifeless; when it was proclaimed by the Methodist preacher, it was the most astounding power that had ever been witnessed. How can we account for this difference? It is not difficult to answer this question. There is this fact to be admitted: A doctrine once put upon these pages under the supervising inspiration of the Holy Ghost is true, and must remain true forever; but while it is simply and only expressed in these printed characters, it is an abstract something whose power is in complete abeyance. But when the doctrine is transferred from the printed page to the awakened consciousness of an individual, and by the Holy Ghost is made a felt experience of the life, then all its concealed potency springs into activity, and the life becomes a marked illustration of the doctrine, and the doctrine becomes the standard of experience and of life. The Churchman presented to his hearers the abstract doctrine as he read it from the printed page, and it was the dryest of all dry abstractions. The Methodist preacher presented the same doctrine concreted into a glowing experience, and this reënforced by a life in correspondence with its demands and illustrative of its power. There is this curious fact in mental science: that our consciousness almost invariably interprets correctly the consciousness of a speaker in regard to the matter about which he speaks. By some sort of process we know whether the subject-matter of speech is a matter of experience with the speaker. So when these Methodist preachers preached, they proclaimed truths which had passed through their own experiences and were daily illustrated by their lives, and the consciousness of their hearers verified to themselves the statements that were made.

There is in human nature everywhere "an appeaseless soul-hunger," which nothing but the word of God can satisfy; and these preachers "gave forth to the famishing multitudes the bread of life of which they themselves had eaten." Throwing away the "technical jargon of theology," they took the grand old truths of the gospel into their hearts; and because of their earnest and mighty

prayers, the Divine Spirit kindled in their souls a holy fire which fused those truths into their experiences; and when they stood before the people, they brought those truths out again, and lo! they were throbbing with a life and power which thrilled men with fear, and startled sleeping spirits into zealous efforts for salvation. They realized the power of the gospel they preached; and because they did realize it, their hearts burned with love for souls; and because of that love, God touched their lips with coals of fire from his own altar, and their cry broke the slumbers of the nation. They believed that the "sword of the Spirit" was "sharper than any two-edged sword" of man's make, and they thrust it into seared consciences, and cut a door-way through which the Holy Ghost might enter the hardest hearts. They knew that they carried God's truth; and at the sound of that truth, as at the sound of a slogan, a spiritual brotherhood sprung up, banded together for God's glory and man's salvation. Called of God, and baptized by the Holy Ghost, and sent forth by Jesus Christ, they proved themselves to be the accredited embassadors of Heaven, by exhibiting their credentials in the results of the truth which they preached. Nor has this preaching come down to us as a mere recollection of the preaching power of early Methodism. It is not a sort of family heir-loom, around which cluster the beautiful and saintly memories of our first preachers, but it has ever been the moving power behind all our forms of progress and the most vital part of our whole system for a hundred years.

Our success in preaching the gospel so as to win souls to Christ has ever been proportional to the intensity of our love for souls. Whenever this love has swayed its scepter in undisputed authority in *any* preacher's heart, it has called together all the mental powers and spiritual forces, and equipped them, and armed them, and led them out to the field of conflict, and the victory has been won. Whenever this love for souls has planted its banner in the line of battle, there advance has been made and trophies of triumph raised; for love is omnipotent. And, Bishop, if by any sort of means you can fill the hearts of these preachers to the brim with love for perishing souls—love such as burned in the souls of our fathers, and in the souls of all true Methodist preachers of the past—and thus send them out to their appointments, you would hardly reach your home before the telegraph would flash it to you: "North Louisiana is aflame!" And in quick succession the news would come to you: "Red River and Ouachita counties have caught fire;" "Eastern, Southern, and South-western Louisiana are all in a blaze!" O sir, can't you do this for us? O thou Divine Spirit, thou only canst work this divine principle of love for souls into our hearts! O Holy Ghost, fall upon us in baptismal fire; endow us with thine own infinite energies; fill us with love for the perishing—that love which will startle us out of our lethargy and drive us to our work with an intensity of devotion and an entireness of consecration worthy of so great a cause!

In further answer to the question we have been considering, I think the complete organization of our system for the propagation of the gospel is one of the influential factors whose power has contributed largely to bring Methodism up to its present position among the forces at work to recover our fallen race. The impartial reader of Methodist history must see that this organization is one of God's providences. The Wesleys did not intend any thing of this kind when they began their work. Their aim was not to organize a new Church, but to revive and purify the old one. Their advice to their converts was, "Go to the Church for the ordinances and means of grace." They resisted all attempts in this direction until they found to continue in their course was to lose ground at every point. They saw that very few of the preachers of the Establishment would look after the despised Methodists and nurture them in a holy life. And although Wesley had already surrendered many of his Church prejudices, for a long time his remaining prejudices halted at this point and intrenched themselves in a citadel which seemed impregnable; but when he was convinced that his converts were actually going back to the world for lack of the ordinances of religion, and that the great work of soul-saving was obstructed by his own excessive conservatism, this last citadel capitulated and unconditionally surrendered to the order of God's providences, and the work of organizing the Methodist forces began. Now

the work of organizing people into a company, and of making that organization a unit in the purpose of its existence and in the aim of its work, is one of the most difficult things to do. There are so many conflicting elements to be harmonized, so many differing principles to be adjusted to the purpose in view, so many apparently good things to be cut away, so many weak points to be strengthened, so many strong points to be closely watched, that a perfect organization of any kind can hardly be looked for under the sun. It was in this work that Wesley's genius developed its remarkable power and shone with a luster as bright as the halo that encircles the brow of the greatest of earth's statesmen. One fact which he had learned in those dreary years, when he was struggling in the darkness and distress of sin, came to his aid here. In his journal, during these dark days, he says that he traveled some miles to confer with a serious man on the subject of personal religion, and that man said to him: "Sir, you wish to serve God while living, and to go to heaven when you die. You must remember that you cannot serve God alone. You must find companions, or make them, for the Bible knows nothing of a solitary religion." This fact, which was so deeply impressed upon his mind when he was seeking the salvation of his own soul, is the foundation-stone upon which his societies were built. This fact recognizes the social element as one of the primary elements in man's nature; and that while man is a religious being his religion is not to destroy the elements of his nature, but to develop them, and refine them, and purify them, and energize them, and put them to work to lift him up where God wants him to be. This recognition of man's social qualities, and their need of development and purification, runs through the whole of the organization of Methodism. Underlying the "General Rule," which Wesley drew up for the government of his societies, is to be plainly seen the great principle of mutual helpfulness. Each individual who came into these societies felt that he had entered a sphere whose airs were laden with a loving sympathy, and where each was pledged to put forth effort for the good of all. This organization is such a unique construction that it could not have been built except under the controlling influences and the plain openings of Divine Providence. No man could ever have thought it out except under those conditions. There is nothing like it to be found anywhere. It reminds us more of Ezekiel's "wheels" than any thing else we have ever seen. If there ever was such a reality as a "wheel within a wheel," it is found in the Methodist economy. Look at it. There are two organizations here, just as distinct as two things can be, and yet they are so adjusted to each other as to produce a unity which if broken weakens the efficiency of the whole system. One of these organizations has for its immediate object the cultivation of religion in connection with the enlargement of the social element in human nature. Religion is brought to bear upon men where they touch each other in their sympathies, and kindles its refining fires in souls that feel they have a common heritage of suffering and want. This is the inner organization, and the place where all religious progress takes its start. The other organization has for its immediate object the cultivation of religion in connection with the development of a working force by which the purpose and aim of the whole system shall be fully wrought out. Apart from each other, the first brings religion to bear upon a man in such a way as to awaken and enlarge his sympathies to the extent that the great passion of love for perishing souls may take complete possession of him. The other brings religion to bear upon him in such a way as to develop in the best manner his capacities for labor in the vineyard of the Lord. And when one wheel is brought within the other wheel, and adjusted, and the two unified and compacted into one system, you have the most superb organization for the propagation of the gospel—an organization composed of persons whose love for human souls is being continually nurtured, and whose working powers are in constant training in the best methods of manifesting that love. The first of these organizations is made up of the social meetings of the Church—class-meetings, prayer-meetings, and love-feasts. The second is composed of the various conferences—Church, quarterly, district, annual, and general conferences. In the first, the object is to develop love for souls. In the other, the object is to learn how to save souls by putting the best plans in operation. Is there any other system so wise as this? See how simply it works.

In the social meetings of the Church, the influence of the Divine Spirit operating upon hearts in which the love of God has found a lodgment, opens in those hearts a wide door for the entrance of that other divine principle, a pure love for souls, and cherishes this love until it grows into an earnest desire for the salvation of souls. In the other meetings this desire for the salvation of others is put in possession of plans and methods by the use of which it may realize its own fulfillment. It does seem to me that no other system has so many elements of power as this. It has been said that the great want of the Church of Christ today is love for souls. If this is true with respect to the Methodist Church, such a sad fact ought to shame us into the deepest contrition, the heartiest repentance. For have we not, as an integral part of our system, the best means in the social meetings of the Church by which our sympathies for the perishing may be awakened and our love for them cultivated until it shall dominate every other feeling and rule every other purpose of life? If our religious progress is obstructed, if our revival fires are not burning brightly, if men and women and children are going down to darkness and despair, it is because we do not love them with the "love wherewith Christ hath loved us." If we do not love them thus, it is because we have failed to let our religion exercise its enlarging and refining influence upon the social element in our natures. If this is so, it is because we have neglected the social meetings of the Church—the class-meetings, love-feasts, and prayer-meetings—and our love for the perishing not being cultivated has died out, and the diabolical spirit of Cain has taken possession of us, and we are ready to ask the murderous question, "Am I my brother's keeper?" Now this organization, in which are these two distinct departments—one for the development of love for souls, and the other for the training of the working capacities in the labor of saving souls, goes a long way toward answering the question, How can we account for the present position of Methodism in the world?

From the many other things which present themselves as going to make up a satisfactory answer to our question, I select only one for further notice. All great movements among the masses, in order to be successful, require at least one man or woman of a peculiar kind. There is running through all human souls a chord of feeling of the finest fiber, which, when touched with the delicate emphasis of a master-hand, never fails to respond in tones whose meaning is unmistakable. That chord is the poetic element. It is like the key-note in music; when it is touched, it governs every thing else. Methodism had its poet and hymn-writer at the very beginning. Like our blessed Christianity, it started with a hymn sung to the poor in the fields. This was an omen of success from the first. A stirring hymn embodying gospel truth having gone down into the depths of the experience, and by a sort of spiritual coinage having been stamped with the image of a sympathetic soul, and then coming up out of those depths and in the melody to which the heart hath set it floating along upon the trembling air and falling into listening ears in tones which tell of tender and fervent love—this will arouse the soul quicker than any thing else. John Wesley organized the societies, and then Charles Wesley came along and "warmed them into life and sent the pulses of an intense love throbbing through their remotest extremities" by his hymns. The preaching awakened sinners and instructed believers, but the hymns sounded forth by the master-musician touched the electric chord and went flaming into all hearts that had received the word and set them on fire. The preaching led the thirsty thousands to the "Rock of Salvation," but the singing was the rod of God under whose strokes the Rock yielded its pent-up treasures, and the waters of life burst forth in sparkling freshness, and the sentiments of gospel truth went rippling with refreshing joy through the arid wastes of thirsty souls. Charles Wesley's hymns embodied all the great doctrines of the gospel and exhibited with clearness all the varied phases of Christian life, and emphasized all the manifold experiences of the Christian heart. The hymns spoke the words of God in a language which went down into men's hearts, and translated their feelings, and interpreted their longings, and aroused their slumbering consciences, and quickened their perceptions of divine things,

and revealed the truths of the gospel as the most vivid and awful and eternal realities. John Wesley's preaching was confined to England, and it has passed away; Charles Wesley's hymns had the range of the world, and they are alive and doing their work to-day. In the words of Isaac Taylor: "Charles Wesley, richly gifted as he was with grace, genius, and talents, draws souls in his wake from Sunday to Sunday, and he draws them onward from earth to heaven by the charms of his sacred muse. By his music and poetry he is ever taming the roughness of unlettered minds, renovating worn-out spirits, bringing hearts benumbed by sordid cares and worldly prospects into that bright atmosphere in which his own spirit dwelt, and everywhere winning a listening ear for the higher harmonies of heaven." O those hymns of ours! How they engage feeling, and stir emotion, and elevate affection, and mold the spirit, and emphasize truth, and give wings to prayer, and add the joyous exhilaration of music to all the solemnities of worship! Without the poetic spirit of Charles Wesley, Methodism might indeed have been a stately structure, regular in all its proportions and beautiful in the harmony of its construction. It might have had its Corinthian columns and its Gothic capitals, its lofty pinnacles and its "long-drawn aisles," its interlacing arches and its "fretted vault," its buttresses and its battlements, but its atmosphere would have been as cold as the airs of an ice-palace. Charles Wesley's spirit, having access to every part of it, lighted it all over with the genial glow of the poetry of heaven, and kindled upon all its hearth-stones fires that are brightly burning to-day. For to-day these songs are sung round the globe. This very day you can hear them mingling their cadences with the hoarse roar of the Atlantic breakers. You can hear them welling up by the Mississippi's muddy waters. You can hear them echoing among the craggy peaks of the Rocky Mountains. You can hear them pealing from joyous hearts on the golden slopes of the Pacific. Far over on the other side you can hear them floating away from the Japanese junk-boat, and gliding along through the tea-fields of the Chinese Empire. You can hear them

> From Greenland's icy mountains,
> From India's coral strand.

You can hear them

> Where Afric's sunny fountains
> Roll down their golden sand.

And the "spicy breezes that blow soft o'er Ceylon's isle" are laden with the tenderness of these hymns. These glorious hymns, embodying in so compact a form the doctrines of Methodism, and exhibiting in words and music so tender and true the experiences of Methodist souls, have girdled the earth with a bright cincture of God's wonderful love, and they must be taken into the account when we try to answer the question, What is the cause of our present position in the world?

My brethren, I said when I began that "if we do not recognize the force that is behind the projectile, we can neither understand the cause of the movement nor measure the momentum of the moving body." Some of the forces behind Methodism we have now considered, and as a result we have come to a better understanding of the cause and a more accurate knowledge of its power. Looking back to-day to the beginning of the Methodist movement, it appears something in this light: There is George Whitefield, anointed to be the greatest pulpit orator of modern times, to call the forces together; there is John Wesley, trained by the providence of God to be the "greatest of Church statesmen," to organize those forces; there is the saintly John Fletcher, taught of the Holy Ghost to be the great theologian, to equip those forces; there is Charles Wesley, inspired by the poetic muse from heaven, to set the hearts of those forces on fire. Out of this most wonderful combination, Methodism with the strength of a young giant entered the arena of spiritual agencies. It was projected upon the sphere of human activities as the resultant of those mighty powers. When you combine matchless oratory with sound theology and wise organization, and then turn a stream of poetic fire upon the combination, the whole will be fused into a force that is resistless, and the momentum with which it begins its course will

increase in power and enlarge in volume with each annual revolution that sends the world along down the centuries of time. Thus it has been with Methodism. To-day she stands upon the line that marks the first century of her organized existence, and with eyes bright with joy looks back over the wonderful success with which God has crowned her life, and with bosom heaving under the mighty force of the gathered momentum of a hundred years of steady progress, she is ready to begin the second century of her existence. The past is secure—stereotyped forever on the pages of human history. But what of the future? "Watchman, what of the night?" Everywhere there are subtle agencies at work against that which is good. In every direction obstructions are thrown across the paths that lead the race of man to God. The forces of evil are more numerous, and better equipped, and more skillfully handled than ever before. The very air is filled with the invisible spirits of darkness. In every community men's minds are being completely bewildered by the devices of Satan. The old Elis of the Church sit by the way-side, listening for the runners from the battle-fields, and the old hearts which so often nerved the strong arms to deeds of valor are trembling for the safety of the Ark of God. It looks to-day as if in all the past we had simply been skirmishing with the outposts of the enemy. Having gathered his allies and confederates and massed them in solid columns in every land, the Devil, laying aside his disguises, stands at their head as the prince of darkness, and throws the challenge of battle in the face of the Church to meet him in open conflict for the supremacy of the world. O ye leaders of the Methodist hosts, ye need to live in easy reach of the infinite resources of Almighty Power, and to have your souls filled with tenderness of the ineffable love of the Saviour of sinners, and your hearts aflame and tongues tipped with holy fire, that you may infuse courage into your soldiers and by your bugle-blasts lead the Methodist battalions into the great fight with the assurance of victory. O Bishop, if you will teach *us* to go as our *fathers* went, with the gospel of humanity incarnated in Jesus of Nazareth, exhibiting its sweet sympathies and its tender love in those acts and words and looks and tones which tell every poor sinner that he has one Friend true and tried, who will strengthen him in his labors and comfort him in his sorrows; if you will teach us to go as they went, with the gospel of peace showing God reconciled in a crucified Redeemer, and bringing into the consciousness the grand fact of foregiveness, and stamping again the lost image of God upon the heart, and filling the wide chambers of the soul with the astounding experience of the Divine presence, and lifting the spiritual nature up into fellowship with heaven; if you will teach us to go as they went, with the gospel of love, exhibiting the infinite and awful majesty of Heaven in sympathy with suffering sinners, extracting from their souls the poison left by the venomous fangs of sin, subduing the ferocity of passion and breaking down the bars of prejudice, and making them partakers of that nature which is the only exponent of love that mind can contemplate; if you will teach us to go as our fathers went, carrying the gospel of hope, flashing its clear light through the darkness of unbelief into the despairing soul, attracting the halting faith out into that blessed region where the light brightens and broadens forever, and where the horizon just lifts itself away from the earth, and alluring the eye of the soul to gaze steadfastly into the mirror of the glory of the Lord, by which the spirit is changed into the same image and stands out transfigured by a baptism of the beauty of holiness from the Sun of righteousness; if you will teach us to go as our fathers went, with the gospel of power to break the chains of sin and unbar the doors that imprison sad souls and let them soar away on the glad wings of a joyous faith into the wide realm of the liberty of Christ's kingdom; O Bishop, if you will teach us to go as our fathers went, with the gospel of triumph waving her victorious banner over vanquished death and a robbed grave, singing her pæans for a risen Christ, exhibiting the gates of glory thrown wide open, pointing earth's pilgrims to the grand mansions prepared for them by the Son of God, and assuring the departing saint of an inalienable title to the inheritances of bliss—if you will do this for us, we will clear our part of the field of the enemy's hordes, and the second century of Methodist progress will be an assured fact.

IMPORTANT!

READ IT!

THE primary or underlying cause of much ill health is *Constipation*, sometimes, and with seeming propriety, called the "Father of Diseases." When effete matter is retained beyond the time demanded by nature, the fluid portions are absorbed and carried back into the circulation, producing many disorders, such as

Dyspepsia, Disordered Liver, Headache, Scanty Urine, Heart-burn, Flatulence, Etc.

We have long felt the necessity for a reliable preparation to relieve these conditions, and have therefore, after careful study, succeeded in producing a compound which we know to be absolutely certain, and given to it the name of

MORRIS'S CASCARINE.

In almost all cases of habitual constipation there exists a torpid condition of the colon, or large intestine, with impaired peristaltic action. The necessary consequence of this is an accumulation of fecal matter in the folds of this bowel, overdistention, and resultant inaction; and this is constipation. Now the specific action of our Cascarine is, so to speak, that of a stimulating tonic to the muscular coating of the alimentary canal. It relieves torpidity by restoring the vermicular movement of the bowel, which enables it to discharge its contents; and thus the constipation is cured.

It also corrects torpidity of the liver, and promotes its functional action,

If you suffer from this disorder and its endless train of concomitant ailments, do not seek relief by the unscientific method of excessive purgation, in the use of powerful cathartics, such as drastic pills, so-called liver regulators, etc. The relief thus afforded can at best be but temporary, while the reactionary effect of this hyper-catharsis is that of increased torpidity and ultimate aggravation of the original trouble. This is a scientific fact, well established and practically recognized by all intelligent therapeutists.

When we consider the multiplicity and gravity of the evils growing out of constipation, we cannot but felicitate ourselves in being able to present to all sufferers from this cause a remedy so efficacious, and withal so cheap and palatable. If, therefore, you suffer from any of these disorders, strike at the root, which is constipation—take the Cascarine, and find yourself restored. If your druggist does not keep it, send $1 to us, and we will prepay express charges to your nearest station. Prepared by

ILER & MORRIS, Druggists,

SHREVEPORT, LA.

MESSRS. ILER & MORRIS, Shreveport, La.: KIRVIN'S LANDING, Aug. 30, 1883.

Dear Sirs—I have been for months past a great sufferer from constipation, and have tried many remedies now in use with no permanent benefit. I was really getting worse when it was recommended to me to try your "CASCARINE," which I did, and now I am entirely relieved of constipation. My liver is acting finely; and my spleen, which had become swollen, hard, and very painful, is now entirely free from pain, soft, and of proper size. The dull headache, which I suffered with nearly all the time, is also relieved. I have a third of a bottle of the "Cascarine" left, and would not be without it. I earnestly recommend all who are suffering with constipation to try it, and be cured as I was. Respectfully, E. H. KIRVIN.

LHOTE & COMPANY,

OLD BASIN

Steam Sash, Door, and Blind Factory,

AND

LUMBER YARD.

OFFICE, Cor. FRANKLIN and TOULOUSE STREETS,

NEW ORLEANS, LA.

BRANCH OFFICE, 43 CARONDELET STREET.

P. O. Box 3025.

H. HALLER,

DEALER IN

Stoves and Tin-ware,

55 and 57 CAMP STREET, NEW ORLEANS, LA.

Finest Silver-plated Ware made; Table and Pocket Cutlery; Hotel and Steam-boat Furnishing Goods; House Furnishing Goods of every description; Mantels and Grates.

MANUFACTURER OF PLAIN AND JAPAN TIN-WARE.

J. Y. WEBB & SON,

COTTON BUYERS,

AND DEALERS IN

taple and Fancy Dry Goods, Groceries, Clothing,

HATS, CAPS, BOOTS, SHOES,

BAGGING, ROPE, COTTON-TIES, CROCKERY, HARDWARE, NAILS, ETC.

MINDEN, LA.

RED RIVER and COAST LINE.

(INCORPORATED JULY 31, 1882.)

CHAS. P. TRUSLOW, Pres't. CHAS. W. DROWN, Sec'y. M. N. WOOD, Sup't.

Freight consigned to care Red River and Coast Line by Bill of Lading forwarded with dispatch.

Through Bills of Lading issued to and from New York, St. Louis, Cincinnati, Boston, and all Eastern Points on application to agents of regular lines at those points.

First-class Steamers leave New Orleans daily for Lower Coast to Jetties, Bayou Lafourche; Upper Coast to Plaquemine, and for all Red River points, connecting at Shreveport with Texas and Pacific Railway, issuing Through Bills of Lading to all points in Texas.

MATT. L. SCOVELL, Agent, SHREVEPORT, LA.

Office, 46 CAMP STREET (upstairs), NEW ORLEANS, LA.

LOUISIANA STEAM SASH, BLIND, and DOOR FACTORY.

ROBERTS & CO.,

299, 301, 303, 305, and 307 GRAVIER STREET,

CORNER HOWARD STREET.

BRANCH OFFICE, 52 CARONDELET STREET.

LUMBER YARDS: Julia and Howard, Franklin, Gravier, and Common Sts.,

NEW ORLEANS.

ESTABLISHED IN 1834.

J. C. MORRIS,

WOODEN and WILLOW WARE, CORDAGE, PAPER,

Brooms, Brushes, Sieves, Etc.

Nos. 40, 42, and 44 TCHOUPITOULAS STREET,

NEW ORLEANS.

Illustrated Catalogues mailed on application. Mention this Publication.

JOHN T. MOORE, JR. CHAS. H. WALKER.

J. T. MOORE, JR. & CO.,

Wholesale Grocers and Commission Merchants,

Nos. 37, 39, and 41 TCHOUPITOULAS STREET,

P. O. Box 1806. Between Poydras and Gravier Streets.

NEW ORLEANS, LA.

Dealers in SUGAR and MOLASSES. Planters' Supplies, Cow-pease, and Cooperage Specialties.

CASH ADVANCES MADE.

WEBSTER'S UNABRIDGED.

The best practical English Dictionary extant.—Quarterly Review, London.

The Latest Edition has 118,000 Words, 3000 Engravings, and a Biographical Dictionary, giving brief facts concerning **9700 Noted Persons.**

It has **3000** more Words than any other American Dictionary, and nearly three times the number of Engravings.

GET THE BEST. **A LIBRARY IN ITSELF.**

"No family of children ought to be brought up without having ready access to this grand volume. It is an ever-present and **reliable school-master** to the whole family."—*S. S. Herald.* It is supplied with or without Denison's Patent Index.

Published by G. & C. MERRIAM & CO., Springfield, Mass.

A. B. GRISWOLD & CO.,

(ESTABLISHED OVER HALF A CENTURY.)

Watch-makers and Jewelers,

119 CANAL STREET, NEW ORLEANS.

Largest Stock of and Cheapest Prices for

DIAMONDS, WATCHES, SILVER AND PLATED WARE.

Optical Department (Spectacles, Eye-glasses, Artificial Eyes, etc.) in charge of W. Bohne, Leading Optician of the South-west.

JOHN NELSON & CO.,

WHOLESALE GROCERS and COMMISSION MERCHANTS.

SPECIALTIES OF

Western Produce, Coffee, Sugar, Molasses, and Rice.

Nos. 65 and 67 TCHOUPITOULAS STREET, - NEW ORLEANS.

E. T. MERRICK. W. H. FOSTER. E. T. MERRICK, JR.

MERRICK, FOSTER & MERRICK,

ATTORNEYS, COUNSELORS, AND SOLICITORS,

CORNER CAMP STREET AND COMMERCIAL PLACE,

NEW ORLEANS, LA.

Reference to State National Bank, and Louisiana National Bank, New Orleans.

H. P. BUCKLEY,

WATCH-MAKER

AND DEALER IN

WATCHES, JEWELRY, AND SILVER-WARE.

8 CAMP ST., NEW ORLEANS, LA.

Always on hand a large stock of Waltham Watches. Watch Repairing a special business.

JOHN H. CARTER, with

ZUBERBIER & BEHAN,

WHOLESALE GROCERS,

Importers and Dealers in

STAPLE AND FANCY GROCERIES,

33, 35, 37, 39, and 41 PETERS ST., Cor. GRAVIER,

NEW ORLEANS, LA.

JOHN I. ADAMS. W. H. RENAUD. J. G. ONG. F. A. BONITO.

JOHN I. ADAMS & CO.,

WHOLESALE GROCERS

And Dealers in

PROVISIONS,

43, 45, and 47 PETERS STREET (formerly New Levee), NEW ORLEANS.

SPECIALTIES: COFFEE, SUGAR, MOLASSES, AND RICE.

A. BROUSSEAU'S SON,

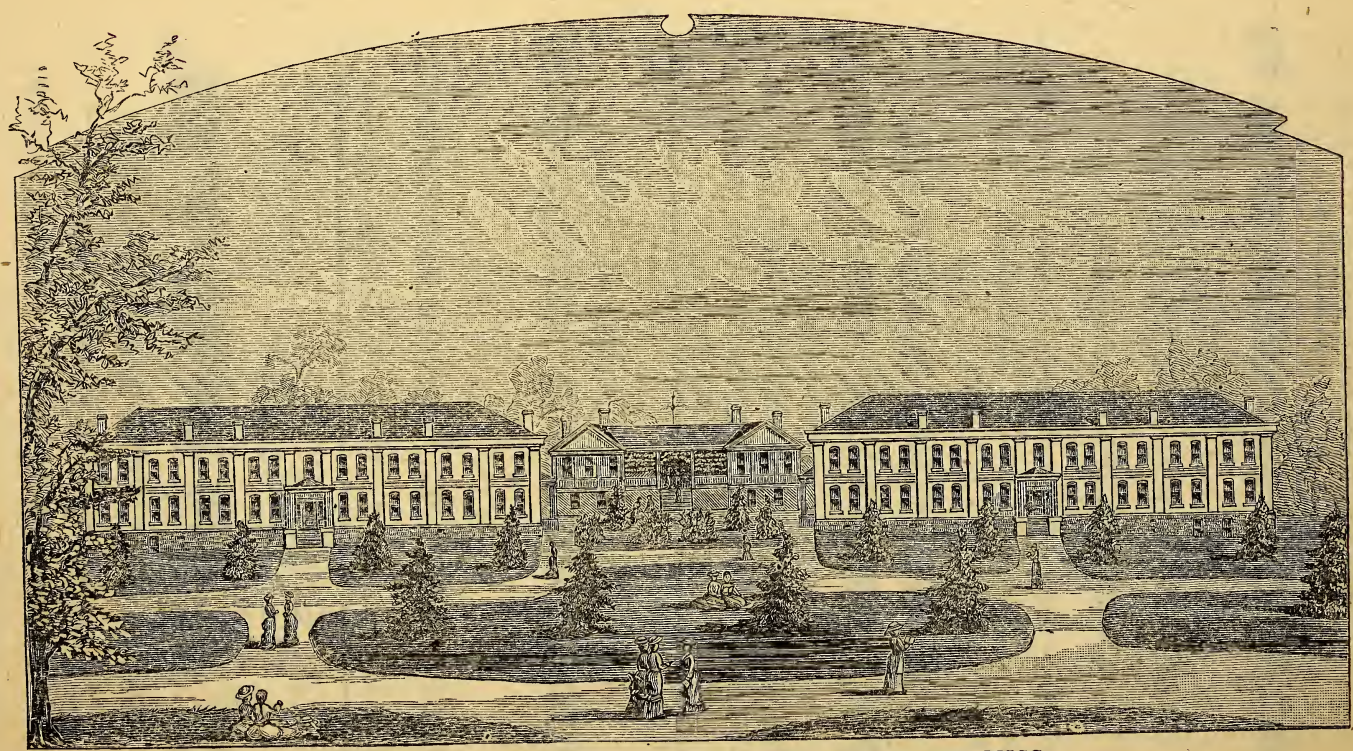
DEALER IN

CARPETS,

FLOOR OIL-CLOTHS, WINDOW-SHADES, LACE CURTAINS,

UPHOLSTERY MATERIALS,

23 and 25 Chartres Street, - NEW ORLEANS.



WHITWORTH FEMALE COLLEGE, BROOKHAVEN, MISS.

If you wish to patronize a College first-class in all its appointments, giving thorough instruction at low rates, with discipline firm and home-like, address for a Catalogue, H. F. JOHNSON, President.

THE TIMES-DEMOCRAT,

NEW ORLEANS.

THE LEADING PAPER OF THE SOUTH.

THE TIMES-DEMOCRAT is an independent, vigorous journal, representing the sentiments of the progressive Southern people. It is devoted to Politics, Religion, Agriculture, Domestic and General Intelligence, and fully supplies the demand for a complete, reliable, popular daily journal.

The Weekly, in addition to such matter as is desirable in a weekly, contains in an attractive form all the news of the daily, and it is the aim of the publishers to make it a complete and reliable family paper.

THE TIMES-DEMOCRAT

Has the Largest Circulation, Daily and Weekly, of any newspaper in the South-west,

And therefore offers the best inducements to advertisers.

Subscribe for it, remitting by registered letter or post-office money order, at our risk.

SUBSCRIPTION RATES.

(*Payable in advance.*)

DAILY—12 months, $12; 6 months, $6; 3 months, $3; 1 month, $1.

WEEKLY—12 months, $1.50; 6 months, 75 cents; 3 months, 50 cents.

SUNDAY EDITION, per annum, $2.

ADDRESS FOR ALL PURPOSES

THE TIMES-DEMOCRAT,

NEW ORLEANS, LA.

LEWIS D. ALLEN, Jr., President. G. A. SINGER, Cashier.

BANK OF MONROE,

MONROE, LA.

ONLY BANKING HOUSE BETWEEN VICKSBURG, MISS., AND SHREVEPORT, LA.

CORRESPONDENTS.—L. D. Alexander & Co., New York City; State National Bank, New Orleans; Boatmen's Saving Bank, St. Louis.

European exchange for sale; also drafts on St. Louis, New York, New Orleans, and Vicksburg. Mutilated money and foreign coin bought at highest rates. Interest allowed on time deposits.

Collections promptly attended to in Monroe, Trenton, Bastrop, Ouachita City, Minden, Farmersville, Columbia, Homer, Vienna, Rayville, Delhi, Girard, Oak Ridge, Arcadia, Ruston, etc.

LUDELING & STILLMAN,

ATTORNEYS AT LAW,

MONROE, LA.

Attorneys for Bank of Monroe.

MONROE OIL COMPANY,

MONROE, - - - LOUISIANA.

L. D. McLAIN, President.

Will pay Cash for Cotton Seed at highest market prices; or exchange Cotton Seed Meal for Seed.

Meal delivered on board of Boat or Cars at New Orleans prices.

FRANKLIN GARRETT,

ATTORNEY AT LAW,

20 WOOD STREET,

MONROE, - - - LOUISIANA.

TULANE

University of Louisiana.

A Faculty of 28 Able Professors—Over 500 Students Last Year.

ACADEMICAL DEPARTMENT AND HIGH SCHOOL.

FIFTEEN professors and instructors; full Collegiate Courses in Languages, Belles-lettres, and Sciences, leading to literary and scientific degrees. In the schools of Latin, Greek, Mathematics, English Language, and Literature, the instruction is scientific and thorough. French, German, and Spanish are taught as mother-tongues. In the Senior Classes nothing but French, German, and Spanish is spoken in the lecture-room.

In the Departments of Physics, Mechanics, and Chemistry, special attention is directed to the relations of the branches of science to the industries of the country. The steam-engine, the telegraph and telephone, the electric light, photography, the theory and use of the saccharometer in sugar determinations, etc., receive due attention. The subjects are fully illustrated by experiments, and as far as practicable the students themselves repeat the experiments.

A Course in Double-entry Book-keeping and Penmanship has been added.

OUR ADJUNCT HIGH SCHOOL

Receives students at the age of twelve and prepares them thoroughly for admission to the Junior Classes of the Collegiate Department. Latin, Greek, Mathematics, German, and French are taught in addition to those branches necessary for a good English education.

A Manual Training School has been established in connection with the University, at a cost of outfit of $24,000, exclusive of grounds; and large additions have been made to the Physical and Chemical Laboratories, making them equal to any in the South.

Tuition in the Academical Department, $50 a session. Tuition in the High School Department, $45 a session.

The Seventh Annual Session commences September 29. Examinations for entrance will begin Monday, September 29, and will be held from 8 A.M. to 1 o'clock each day. Regular recitations will begin the following Monday.

MEDICAL DEPARTMENT.

Faculty of nine professors. The Department has the use of the great Charity Hospital as a school of practical instruction. The next session opens October 20.

T. G. RICHARDSON, M.D., Dean.

LAW DEPARTMENT.

Faculty of four professors. The degree of Bachelor of Laws granted by the University authorizes the person on whom it is conferred to practice law in all the courts of this State.

W. F. MELLEN, Dean.

For further information, apply at the office, Tulane Hall, Dryades street, between Canal and Common streets, New Orleans.

WM. PRESTON JOHNSTON,
President.

THE BEST PERIODICALS FOR THE HOME.

HARPER'S MAGAZINE.

"THE GIANT OF THE MONTHLIES."

Subscription per Year, $4.

The circulation of HARPER'S MAGAZINE has always been greater than that of any other periodical of its class in America; while in England it has outrun all the English magazines of its class.

Notable novels are first printed in its pages as serial stories. The most brilliant writers of America and Europe, in every department of letters, are its contributors, while its illustrations are the best work of the most skillful artists and wood-engravers of our time.

HARPER'S BAZAR.

"NO FAMILY SHOULD BE WITHOUT IT."

Subscription per Year, $4.

HARPER'S BAZAR is the only paper in the world that combines the choicest literature and the finest art illustrations with information about the latest fashions, methods of household adornment, and all the minor useful arts that are dear to the model housekeeper, and make home attractive. It weekly spreads before the eye not only a tempting feast of stories, poems, sparkling essays, and art illustrations, but a constant variety of beautifully engraved fashion-plates and pattern-sheets, and by aiding ladies to do their own dress-making saves many times the cost of its subscription.

HARPER'S WEEKLY.

"A PICTURE HISTORY OF OUR OWN TIMES."

Subscription per Year, $4.

HARPER'S WEEKLY maintains its position as the leading illustrated newspaper in America; and its hold upon the public esteem and confidence was never stronger than at the present time.

Besides the pictures, HARPER'S WEEKLY is full of good reading. It always contains installments of one, occasionally of two, of the best novels of the day, with fine illustrations. Its short stories are bright and entertaining. Poems, sketches, and papers on important live topics by the most popular writers, and columns of humorous and personal paragraphs, make it interesting to everybody.

HARPER'S YOUNG PEOPLE

"THE BEST PERIODICAL FOR JUVENILE READERS."

Subscription per Year, $2.

HARPER'S YOUNG PEOPLE has achieved a double victory, in winning the approval of parents and the hearts of their children. No pleasanter or surer antidote to sensational juvenile literature could be placed in the hands of youthful readers than this popular journal for boys and girls. Pictures, representing the work of the foremost artists and engravers on wood, lavishly illustrate its pages; and it is as attractive as fine paper, legible type, and skillful printing can make it. There is nothing cheap about it but its price.

Remittances should be made by Post-office Money Order or Draft to avoid chance of loss.
Postage free to all subscribers in the United States or Canada.

NOTICE TO THE CLERGY.

We take pleasure in announcing that the first supplementary volume to "McClintock & Strong's Cyclopedia" was issued November 15, 1884.

Comparatively few of the subjects treated in the Supplement will be found in any other cyclopedia, whether general or special. Thus it will be a very desirable companion, not only to the main work, but to every other of the kind.

We shall be pleased to hear from any who have assisted in the canvass of the work itself, with a view to taking an agency for the Supplement. The large circulation of the previous volumes of "McClintock & Strong's Cyclopedia" should satisfy all concerned that the canvass will be remunerative.

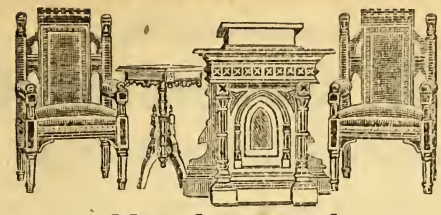
The Supplement will be uniform with the set, and will be sold to subscribers only at the following prices: Cloth, $5; Sheep, $6; Half Morocco, $8 per volume.

AGENTS WANTED.

Published by HARPER & BROTHERS, New York.

S. C. SMALL & CO.,

No. 14.
Pulpit Suit.



Price in Plush,
$127.

Manufacturers of

Parlor, Church, and Lodge Furniture.

Largest assortment Church Work in the country, and most liberal terms.

WAREROOMS: 73 PORTLAND STREET, - - BOSTON, MASS.

Catalogues furnished.

THE GREAT CHURCH LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest, and the Best Light known for Churches, Stores, Show-windows, Parlors, Banks, Offices, Picture-galleries, Theaters, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.

L. P. FRINK,
551 PEARL STREET, NEW YORK.

CHARLES SCRIBNER'S SONS' NEW BOOKS.

THE REALITY OF RELIGION. By Rev. Henry J. Van Dyke, jr., D.D. 1 vol. 12mo, gilt top, $1.

BIOGRAPHICAL ESSAYS. By F. Max Muller, K.M., Member of the French Institute. 1 vol. crown 8vo, gilt top. Uniform with "Chips from a German Workshop." $2.

DR. McCOSH'S PHILOSOPHIC SERIES.

No. 7. A Criticism of the Critical Philosophy. Showing that Kant has stated and defended most important truths, but has undermined knowledge by making the mind begin with appearances and not with things. 8vo, paper, 50 cents.

Already Published.

PART I.—DIDACTIC. **No. 1. Criteria of Diverse Kinds of Truths.** As opposed to Agnosticism. Being a Treatise on Applied Logic. 8vo, paper, 50 cents. **No. 2. Energy, Efficient and Final Cause.** 8vo, paper, 50 cents. **No. 3. Development: What it Can Do and What it Cannot Do.** 8vo, paper, 50 cents. **No. 4. Certitude, Providence, and Prayer.** 8vo, paper, 50 cents.
PART II.—HISTORICAL. **No. 5. Locke's Theory of Knowledge.** With a Notice of Berkeley. 8vo, paper, 50 cents. **No. 6. Agnosticism of Hume and Huxley.** With a notice of the Scottish school. 8vo, paper, 50 cents.

THE CREOLES OF LOUISIANA. By G. W. Cable, Author of "Old Creole Days," "The Grandissimes," etc. 1 vol. 8vo, beautifully illustrated. Cloth, $3.50; extra gilt, in a box, $5.

THE WRITINGS OF DONALD G. MITCHELL. (IK MARVEL.) A new edition in 12mo volumes in original cloth bindings. Price $1.25 per volume.

Reveries of a Bachelor.	**Wet Days at Edgewood.**	**Bound Together; A Sheaf of Papers.**
Seven Stories.	**Out-of-town Places.**	
Dream Life.	**Dr. Johns.**	**My Farm at Edgewood.**

PETER THE GREAT, EMPEROR OF RUSSIA. A Study of Historical Biography. By Eugene Schuyler, Ph.D., LL.D., 2 vols. 8vo. With more than two hundred superb illustrations. $10.

THE MIDDLE KINGDOM. A Survey of the Geography, Government, Literature, Social Life, Arts, and History of the Chinese Empire and its Inhabitants. With Illustrations and a new Map of the Empire. By S. Wells Williams, LL.D. 2 vols. 8vo, $9.

CARLYLE IN LONDON. By James Anthony Froude. The concluding portion of Mr. Froude's biography of Thomas Carlyle. 1 vol., $1.50. Also in library edition, 2 vols. (Being vols. III. and IV. of Froude's "Thomas Carlyle, A History of his Life"). With Two Portraits. $2 per vol.

These books are for sale by all Book-sellers, or will be sent, post-paid, on receipt of price by CHARLES SCRIBNER'S SONS, Publishers, 743 and 745 Broadway, New York.

H. B. STEVENS,

Manufacturer of and Dealer in

MEN'S, BOYS', AND CHILDREN'S CLOTHING,

SHIRTS AND FURNISHING GOODS.

We have but one price, and that is the lowest. Samples and Rules for Self-measurement sent on application.

122 and 124 CANAL STREET, - - NEW ORLEANS.

J. THOMPSON & BROS.,

Importers and Dealers in

CARRIAGE AND WAGON MAKERS' MATERIAL,

And Manufacturers of

LIGHT CARRIAGES AND SPRING WAGONS,

64, 66, 68, and 70 S. RAMPART ST., bet. COMMON and GRAVIER STS.,

Entrance to the Factory, 243 GRAVIER STREET. } NEW ORLEANS, LA.

J. A. BRASELMAN,

DEALER IN

DRY GOODS,

Carpets, Matting, Window Shades and Cornices,

586 and 588 MAGAZINE ST., NEW ORLEANS, LA.

Ladies' Underwear and Children's Dresses made to order.

McCULLY & MILES,

Manufacturers of

ART STAINED GLASS,

For Interior Household and Ecclesiastical Purposes.

IMPORTERS OF VENETIAN TINTED SHEET GLASS.

CHICAGO, ILLINOIS.

H. W. ROSS, Southern Agent,

6 PERDIDO STREET, - - - NEW ORLEANS.

J. H. KELLER,

(ESTABLISHED 1849.)

Southern Soap Works,

Manufacturer of all kinds of

LAUNDRY AND TOILET SOAPS.

Office & Depot, 110 Gravier St.; Works cor. St. Andrew & Howard Sts.,

NEW ORLEANS, LA.

DENTAL ROOMS,

OVER GAS LIGHT OFFICE,

COR. BARONE AND COMMON STS.,

Opposite University Building, NEW ORLEANS, LA.

J. R. WALKER, D.D.S.

Take the Elevator. Hours: 9 to 4.

H. DRAKE & CO.,

DEALERS IN

Staple and Fancy Dry Goods,

AND

PLANTATION SUPPLIES,

MINDEN, - - - LOUISIANA.

SAM. HENDERSON, with

W. B. SCHMIDT.
F. M. ZIEGLER.
JAS. J. SCHMIDT.

SCHMIDT & ZIEGLER,

RECEIVERS OF AND JOBBERS IN

SUGAR, MOLASSES, RICE, RIO & CORDOVA COFFEES.

ALSO,

WHOLESALE GROCERS.

Nos. 49, 51, 53, and 55 South Peters Street, NEW ORLEANS

JOHN SCHWAB,

DEALER IN

PIANOS AND ORGANS,

914 MAGAZINE STREET, - NEW ORLEANS.

LEADING PIANOS:

KRANICH & BACH, AND F. CONNOR.

BEST ORGANS:

DYER & HUGHES, and SCHWAB.

HUGH FLYNN,

FURNITURE AND MIRRORS,

AT

Nos. 167, 169, and 171 Poydras Street,

Between St. Charles and Carondelet Streets,

Send for Price-list. NEW ORLEANS.

E. A. SEMINARY:

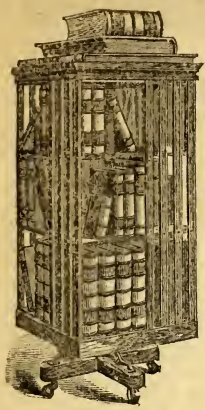
A SCHOOL FOR BOYS AND GIRLS,

AT ARCADIA, LA.,

On the V. S. and P. Railroad, midway between Monroe and Shreveport.

Location healthy and accessible. The Course of Study, embracing Primary and Collegiate Departments, is full, thorough, and practical. For Circulars address

R. A. SMITH, Principal.



DANNER'S

Revolving Book-Case.

(Secured by Seven Patents.)

The Original and Best in the World.

Thousands of these Cases are now in use throughout the world.
Made in Various Sizes, Styles, and Prices.
Warranted to give complete satisfaction or no sale.
Beware of infringements.
Send for Illustrated Price-list to

JOHN DANNER,

CANTON, - - - OHIO.

Mention this Publication.

SCIENCE HILL:

AN ENGLISH AND CLASSICAL SCHOOL FOR GIRLS.

Established by MRS. JULIA A. TEVIS, March 25, 1825.

This School entered upon its 119th half-year session, January 19, 1885. Faculty selected from best Eastern Colleges. Course of Study equal to that of the best schools for boys, and rigidly adhered to. All pretense and show discarded, and thorough work insisted upon. Boarding department unexcelled. Parties desiring a first-class school for their daughters should investigate Science Hill. It is not a fashionable finishing school, but a place where honest study is demanded. Send for Catalogues.

W. T. POYNTER, D.D., Principal,
SHELBYVILLE, KY.

CHAS. E. HAWLEY,

DENTIST,

No. 35 MILAM STREET,

Opposite City Hotel. **SHREVEPORT, LA.**

Recent Publications Southern Methodist Publishing House.

ALMA'S LAMP. By M. E. H. 16mo. Cloth.....$0 50
ANDREW, LIFE OF BISHOP J. O. By the Rev. G. G. Smith. 12mo. 1 50
ANDREW JACKSON POTTER, The Fighting Parson of the Texan Frontier. 12mo. Cloth..... 1 50
BALL AND CHAIN. By Emma Wilmot. 16mo. Cloth..... 0 60
BAPTISM. A FEW PLAIN WORDS ON. By the Rev. J. C. Simmons. 0 10
BAPTISM: IN A NUTSHELL. By Charles Taylor, D.D. Per dozen... 0 40
BEPPIE. A Story. By E. T. Disosway. 16mo. Cloth..... 0 60
BIBLE DICTIONARY. By Bishop J. C. Granbery, D.D. 12mo. Cloth.. 1 00
BIBLE TRUTH. By T. N. Ralston, D.D. 12mo. Pamphlet..... 0 25
BREAKERS BROKEN. A True Story. By N. D. B. 16mo. Cloth..... 0 60
BURKITT'S NOTES ON THE NEW TESTAMENT. 2 vols. 8vo. Sheep. 5 00
BURL. A Story of Pioneer Life in Kentucky. By Morrison Heady. 12mo. 1 00
CALIFORNIA SKETCHES. With Steel Portrait of the Author. Second Series. By O. P. Fitzgerald, D.D. 16mo. Cloth..... 0 75
CATECHISM ON BAPTISM By the Rev. Richard Ferguson. Per dozen. 0 30
CENTENARY CAMEOS. By O. P. Fitzgerald, D.D. 12mo. Cloth, with Engravings 2 00
CHILD IN THE MIDST, THE. By W. M. Leftwich, D.D. 16mo. Cloth 0 60
CHRISTIAN CHILDHOOD. A Sermon by President Wood. Pamphlet.. 0 05
CHRISTIAN CRADLEHOOD. By the Rev. R. Abbey. 16mo. Cloth... 0 75
CHRISTIAN GROWTH. By O. P. Fitzgerald, D.D. 16mo. Cloth..... 0 50
COMMENTARY ON ROMANS. By T. O. Summers, D.D. 12mo. Cloth.. 1 25
COUSIN EULA; OR, A CATHOLIC CONVERTED. By the Rev. J. B. McFarland. 16mo. Cloth..... 0 60
COLPORTAGE SKETCHES. By the Rev. A. M. Jones. 16mo. Cloth... 0 60
CHILDREN OF THE BIBLE. By Miss Fanny L. Armstrong. 16mo. Cloth 0 60
CORAL BRACELET, THE. A Story for Girls. By Mrs. Florence E. Howell. 18mo. Cloth..... 0 40
COLORED RACE WEIGHED IN THE BALANCE. By C. K. Marshall, D.D. 8vo. Pamphlet..... 0 25
DE VANE. A Story of Plebeians and Patricians. By Hon. Henry W. Hilliard. 12mo. Cloth..... 1 25
DITZLER ON BAPTISM. 12mo. Cloth..... 1 00
ECCLESIASTICAL PUMP. By the Author of "Theological Grub-ax." 0 10
EVIDENCES OF CHRISTIANITY. By T. N. Ralston, D D. 8vo. Cloth 1 50
FAC-SIMILE REPRINTS OF WESLEYAN HYMNS, 1737–42. 12mo. 0 75
FIVE YEARS IN THE WEST. By a Texas Preacher. 12mo. Cloth... 1 00
FROM CABIN TO MANSION. By F. Irene Reese. 16mo. Cloth..... 0 50
GERARD. A Church Extension Story. By Miss Helm. 16mo. Cloth.... 0 50
GLIMPSES OF TRUTH. By O. P. Fitzgerald, D.D. 12mo. Cloth..... 1 00
HISTORY OF METHODISM. By Bishop McTyeire. 4.00, 3.00, 2.50, 2 00
INA'S VISIT TO VIRGINIA. A Story. By Sara Keables Hunt. 16mo 0 50
INFANT BAPTISM. Essay. By the Rev. W. M. Rush, D.D. 16mo. 0 10
JOHN NEWSOM. A Tale of College Life. By a Virginian. 12mo. Cloth 1 00
LAW OF SUCCESS. By Wm. S. Speer. 12mo. Cloth..... 1 00
LIFE OF BISHOP PAINE. By R. H. Rivers, D.D. 12mo. Cloth.....1 00
LIGHTS AND SHADOWS OF FORTY YEARS. By Henry Heartwell. 1 00
LESSONS FOR YOUTH. By the Rev. J. W. B. Allen. 12mo. Cloth.... 1 00
LOG MEETING-HOUSE, THE. By John E. Edwards, D.D. 12mo. Cloth (extra)..... 1 00
LULU; OR, CHILD-LIFE IN JERUSALEM By Lydia M. Finkelstein. 0 60
MISTAKES OF INGERSOLL. By J. N. Bethune. 12mo. Cloth..... 0 50
MARY SINGLETON; OR, THE QUESTION ANSWERED. By the Rev. J. D. Cameron. 16mo. Pamphlet..... 0 20
METHODISM IN A NUTSHELL. By the Rev. Z. W. Moores. 16mo. 0 20
METHODISM IN SOUTH CAROLINA. A. M. Shipp, D.D. 12mo. Cloth 2 00

MINISTERIAL FREEDOM. A Tract on the Support of the Ministry. By W. P. Harrison, D.D. Per Dozen $0 30
MISSIONS OF THE M. E. CHURCH, SOUTH. By Bishop A. W. Wilson, D.D. 16mo. Cloth 0 50
MODEL BOY, THE. By J. H. Seals. 16mo. Cloth 0 50
MOSAICS. A Scrap-book. By Mrs. Branch Williams. 12mo. Cloth 1 50
MY SCRAP-BOOK. By Mrs. Ann E. Snyder. 8vo. Cloth 2 00
NORMAL CLASS GUIDE. By the Rev. J. Spencer. 16mo. Pamphlet .. 0 20
OUR BROTHER IN BLACK: HIS FREEDOM AND HIS FUTURE. By A. G. Haygood, D.D. 12mo. Cloth 1 00
OUR YOUNG PEOPLE. By the Rev. R. H. Rivers, D.D. 16mo. Cloth 0 60
PHILOSOPHY OF METHODISM. By the Rev. W. C. Black. 12mo. 0 10
PEOPLE'S HAND-BOOK. On Baptism, etc. By Rev. Z. A. Parker. 12mo. Pamphlet, 40 cents; Cloth 0 75
PULPIT AND PEW, THE. By T. C. Blake, D.D. (Cumberland Presbyterian.) 16mo. Cloth 0 75
RAMBLES IN WONDERLAND. Revised Edition. By Rev. E. J. Stanley. 12mo. Cloth 1 00
SERMONS. By Bishop D. S. Doggett, D.D. 12mo. Cloth 1 50
SERMONS. By Phil P. Neely. 12mo. Cloth 1 00
SERMONS AND SPEECHES. By A. G. Haygood, D.D. 12mo. Cloth 1 25
SERMONS BY SOUTHERN METHODIST PREACHERS. 12mo. Cloth 1 25
SERMONS FOR THE TIMES. By the Rev. A. P. McFerrin. 12mo. 1 00
SERMONS ON THE ACTS. By J. Cynddylan Jones. 12mo. Cloth 1 00
SERMONS ON MATTHEW. By J. Cynddylan Jones. 12mo. Cloth 1 00
SHORT METHOD WITH MODERN DOUBT. By D. C. Kelly, D.D. 0 20
SKETCHES AND STORIES FOR BOYS AND GIRLS. By Evie Lannom. 18mo. Cloth 0 40
SKETCHES OF PIONEERS OF METHODISM IN NORTH CAROLINA AND VIRGINIA. By M. H. Moore. 12mo. Cloth 1 00
SPECIAL SERMONS; and an Analysis of Ten of Our Lord's Parables. By the Rev. S. Noland. 16mo. Cloth 0 75
STUDIES IN THE FORTY DAYS BETWEEN CHRIST'S RESURRECTION AND ASCENSION. By A. A. Lipscomb, D.D., LL.D. 1 00
SUMMERS, DR. A Life-study. By O. P. Fitzgerald, D.D. 12mo. Cloth 1 00
TEMPLE OF PLEASURE, THE. By the Rev. J. H. Billingsley. Pamphlet 0 20
THEATER-GOING AND DANCING Incompatible with Church-membership. By W. A. Candler. Pamphlet 10
THE CHURCH; WHENCE IT IS AND WHAT IT IS. By the Rev. J. A. Parker. 12mo. Limp Cloth 0 50
THE CONFLICT OF CENTURIES. By C. W. Miller, D.D. 12mo. Cloth 1 00
THE LIVING CHRIST. By W. P. Harrison, D.D. 12mo. Cloth 1 00
THE METHODIST ARMOR. By the Rev. H. T. Hudson. 12mo. Cloth 1 00
THE NEW CREATURE. By Rev. J. B. Walker, D.D. 12mo. Pamphlet 0 10
THE SUNDAY-SCHOOL AND ITS METHODS. By the Rev. J. A. Lyons. 16mo. Cloth 1 00
THE CHURCH AND THE LORD'S SUPPER. By H. M. Ford, D.D. 0 10
THE WORLD IN THE CHURCH. By Bishop Geo. F. Pierce, D.D. 12mo. 0 05
THEOLOGICAL GRUB-AX. By the Rev. J. H. Nichols. 12mo. Pamphlet 0 10
YOUNG METHODIST. A Manual. By the Rev. G. G. Smith. Pamphlet 0 05
YOUR LIFE WORK. By Rev. A. W. Mangum. 16mo. Pamphlet 0 20
WHITER THAN SNOW. By the Rev. H. W. Featherstun. Pamphlet ... 0 10
"WHO'S TO BLAME?" A Story. By Henry Fauntleroy. 12mo. Cloth 1 00
WORKING TOGETHER FOR GOOD. By author of "Two Weeks with the Greys." 16mo. Cloth 0 60

Any of the above will be sent by mail postpaid on receipt of price.

SOUTHERN METHODIST PUBLISHING HOUSE, NASHVILLE, TENN.

HENRY DREYFUSS & SON,

Wholesale and Retail Dealers in

Staple and Fancy Dry Goods,

CLOTHING,

BOOTS, SHOES, HATS, ETC. CARPETS A SPECIALTY.

Corner Texas and Market Streets,

SHREVEPORT, - - LOUISIANA.

FLORSHEIM BROS.

Desire to Call Your Attention to their Full and Complete Line of

Furniture, Shades, Carpets,

MATTINGS, AND WALL-PAPER,

Embracing from the cheapest kinds to the most elegant designs for Bed-room, Dining-room, Parlor, and Office use, and solicit an inspection of their stock, guaranteeing satisfaction and lowest prices.

FLORSHEIM BROS.,

SHREVEPORT, LA.